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# The Outlook of Missions

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VOLUME XVIII

APRIL, 1926

NUMBER 4



REV. G. TAKARO, D.D., PASTOR OF THE FIRST MAGYAR REFORMED CHURCH  
NEW YORK CITY, AND FAMILY

# Splendid Testimonials to the Value of "Forty Years in Japan"

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HUPING CHRISTIAN COLLEGE  
YOCHOW CITY, HUNAN, CHINA

DEAR BROTHER MOORE:

I have received from our Board's Office in Philadelphia a copy of your splendid book, "Forty Years in Japan." Brother, you have done a signal service to the Reformed Church in the United States by writing this inspiring account of your life and work in that great and promising country of Japan. Your labors will abound more and more unto the perfect day; and I rejoice to have this simple but eloquent narrative of your life and work. My heart is filled with an uplifting gratitude.

Sincerely yours,

WILLIAM EDWIN HOY.

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THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH  
IN THE UNITED STATES

LANCASTER, PA.

DEAR BROTHER MOORE:

I have read every word of your "Forty Years in Japan—1883-1923." I have not only been pleased with it but have much benefitted by it. I never had so clear an insight into the beginning and progress of our work in Japan as I have had since I have followed you through the forty years of your labors in the Sunrise Kingdom. I am especially pleased with the easy, conversational style of your narrative. While reading the book I felt I was sitting with you and listening to your description of your rich experience in missionary work. The book ought to be read widely by the men, women and the more advanced youth of the Church. It is bound to stimulate intelligent and abiding interest in missions and, also, to awaken a true feeling for the excellence of our missionaries in Japan and for the devotion of the Reformed Church in the United States to this greatest of all enterprises—the bringing of salvation through Christ to the nations of the world.

May God richly bless you for your noble life, rich in labors and in beneficent results for the Kingdom of God.

With high esteem and with many precious memories of our fellowship together.

I am sincerely yours,

GEORGE W. RICHARDS.

---

REV. J. P. MOORE, D.D.,

LANCASTER, PA.

DEAR DR. MOORE:

I have just read your book, "Forty Years in Japan," and I want to congratulate you on this fine piece of work you have given to the Church. I do not recall that anything I have yet read on Japan has quite so much appealed to me as this story of your work there, so impressively and modestly told.

The book, if properly read, should prove as valuable a contribution to the advancement of this greatest of the Church's work as any one thing you have done in all the years of your service in it.

I hope you may be rewarded by its having the large reading and study throughout the Church it deserves.

Sincerely,

With our loved esteem,

D. H. LEADER.

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**PRICE OF BOOK, ONE DOLLAR, POSTPAID**

**Send all orders to the Board of Foreign Missions of the Reformed Church,  
Room 310, Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania.**



# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Christ our Passover is sacrificed for us; therefore let us keep the feast.

—1 Cor. 5:7.

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"We rejoice in life, because it is Thy gift, and we thank Thee for all the blessings by which it is sustained."

I walk with God, and God with me. His world Is mine, with all the beauteousness thereof. Leaf, flower, bird, sky, and all the lovely things That could have sprung from naught save God alone,

These all are mine; for me were made; for me Are daily recreated in new forms, Each a rare miracle and mystery. Wherefore I must so walk that I may grace The world with them, and thereby merit all!

—STELLA GRENFELL FLORENCE.

"Sing, trees of the forest, in sweetest refrain; whisper your music, ye brooks and ye rills, like heavenly harps; yea, whisper and sing! unceasing your music pours forth. God it is whom ye praise! Worlds thunder in echoing tune, worlds thunder in the great trumpet choir! Shout, all ye suns in the pathway of light, in the great trumpet choir! Ye worlds resounding! Thou mighty trumpet choir! Praise His glorious name. God it is whom ye praise!"

"Shall all His works be beautiful and His children fail of that deep moral loveliness which is the Father's image reflected in them? God forbid!"

"We thank Thee, Lord, for this fair earth, The glittering sky, the silver sea, For all their beauty, all their worth! Their light and glory come from Thee. Yet teach us still how far more fair, More glorious, Father, in Thy sight Is one pure deed, one holy prayer, One heart that holds Thy Spirit's might!"

Sing, O sing, of a new world waking,  
Sing of creation just begun.  
Glad is the earth when morn is breaking—  
Man is facing the rising sun!

—ANGELA MORGAN.

"In this gracious season of the year, when all nature is bright with Thy presence and vocal with Thy praise, we find our hearts full of thankfulness. All Thy works praise Thee and we would not be silent."

The year's at the spring.  
God's in His heaven—  
All's right with the world.

—ROBERT BROWNING.

Sow with the birds, and flutter with the leaf,  
Dance with the seeded grass in fringy play,  
Sail with the cloud, wave with the dreaming  
pine,  
And float with nature all the livelong day!

Call not such hours an idle waste of life!  
Land that lies fallow gains a quiet power:  
It treasures from the brooding of God's wings  
Strength to unfold the future tree and flower.

"The resurrection of Jesus, though we may not comprehend its mystery, is the pledge that those who partake of His spirit have passed from death to life."

"My peace I leave with you! That was Thy blessing, Lord,  
When Thou, by faithful, loving friends adored,  
Victorious King, through clouds of glory riven  
Didst rise triumphant to Thy throne in heaven  
And peace descending, did their hearts sustain  
And strengthened them to bear the heavy load.  
And gave them courage for the martyr's pain  
O grant us faith, Thou faithful God!"

I know not where the white road runs, nor  
what the blue hills are,  
But man can have the sun for friend, and for  
his guide a star;  
And there's no end of voyaging when once the  
voice is heard,  
For the river calls and the road calls, and oh  
the call of a bird!

—GERALD GOULD.

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## The Prayer

WE praise Thee for the freshness and beauty of the day, and for all days that teach us of Thy love, and that lead us further into the mystery of Thy providence. Incline our hearts unto Thee.—Amen.

# The Outlook

VOLUME XVIII

NUMBER 4

APRIL, 1926

# of Missions

APR 28 1926  
THEOLOGICAL SEMINARY

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## WHAT OUR CHURCH OUGHT TO BE

*Charles E. Schaeffer, D.D.*

THE Magyar Reformed Church of New York is celebrating its Thirtieth Anniversary. On an anniversary occasion we usually turn our faces backward and call the past to our remembrance. We speak of the heritage which is ours and of the achievements which have been won during the years that are gone. It is always helpful to draw lessons and inspirations from the past, but it is likewise fitting that we should look forward and with courage and faith venture forth into the future. Our church in the years to come ought to be a much stronger, more efficient, more active church than it has been during the past. We may profit by our mistakes and derive inspiration from our successes. Thirty years is not a very long time in the history of the congregation, especially when compared with the long years during which the church in Europe has been in existence. Nevertheless, thirty years is sufficient time for any congregation to get its bearings, to equip itself properly, to organize itself effectively and to appreciate its real mission in the community and its relationship to all the churches of Christendom that are engaged in the work of bringing in the Kingdom of our Lord Jesus Christ. Our church ought then to do three outstanding things:

1st—*It ought to know.* It ought to know the history of the denomination in whose bosom it stands. It ought to know whence it came, the struggles through which it worked its way. It ought to know its pioneers and its outstanding leaders. It ought to know its organization, its form of government as distin-

guished from that of other denominations. It ought to know its laws, its constitution, its form of worship and its doctrinal position. It ought to know the way by which the denomination at large functions through its boards and its institutions of learning, its benevolent institutions and organizations. It ought to know the program of the denomination and of the church at large. It ought to know what the objectives are, the aims and purposes which the denomination as such wishes to accomplish. Then it ought to know its own community and that is a big task, especially in a large city. It ought, however, to know where the people are and who they are; it ought to know the forces that are working against and for the spiritual life of the people.

2nd—*It ought to do.* A church is not a real church unless it functions along certain specific lines. The mission of the church is to do the work that Jesus did. He did three things: He preached, He taught, He healed. The church must do these three things. Much could be said about what this great program includes. The members of our church ought to attend the services of the sanctuary. They ought to be present at the regular, stated times for worship. In our day church attendance needs to be emphasized anew. They ought to come to the Holy Communion. In addition to all this they ought to support, not only in a spiritual, but also in a financial, in a material way the work of the church. They ought to contribute liberally to the work of the local congregation so that there may be



money enough on hand to pay the minister and those who are employed. In addition to this the church ought to support the benevolent work of the denomination. The work of Home Missions, of Foreign Missions and of all the other departments of work to which the congregation's attention is called by the Classis, the Synod, and the General Synod. The church, therefore, ought to be a hive of busy workers where everybody is doing something for the Lord.

3rd—*It ought to be.* This pertains to its spirit and character. It cannot know and it cannot do unless it is what it ought to be. But by doing and by endeavoring to know it will become more and more what it ought to be. Now, it ought to be a holy church. It should be pure, without spot. It should have no blemish, no defect. The practices of the world should not enter into its courts. It should be a united church. The spirit of discord and strife, of party and petty jealousies should not be tolerated. "See how pleasant it is for brethren to dwell together in unity!" It ought to be co-oper-

ative. The whole congregation ought to work together. There ought to be a spirit of fellowship in the Lord and this should express itself in working together for His Kingdom. It should be forward-looking, aggressive. It should not be satisfied with past achievements, but seek to live in the ideals which Christ has set for His church. It should be spiritual. It should be concerning itself with the great spiritual realities. It should stand for a firm faith in God and in Jesus Christ and the Holy Spirit! for a firm belief in the Holy Scriptures and the Holy Sacraments. It should ever stand for the development of the spiritual life in its people and should seek to be a great spiritual factor, a spiritual power-house in the community in which it is located. It should seek to be Christ-like in every particular. Such a church would then be blessed of God. It would gather many people within its fold and it would become a blessing to all who would come under its saving power and healing touch.

### EFFORTS AT UNION MISSIONARY WORK IN JAPAN

(Address delivered by Dr. Noss at the Foreign Missions Conference of the Presbyterian and Reformed Churches, held in Philadelphia, February 9-11, 1926.)

By Christopher Noss, D. D.

IN the Japanese medieval period, which ended in 1853, the only foreign world then known was the Dutch world. Consequently, it was quite natural that of the bodies here represented the (Dutch) Reformed Church in America should be the first to take up the work in Japan. It was only in the year 1859 that missionary residence became possible, and it was about 1871 that the organization of a Christian congregation became possible. It was the Rev. James H. Ballagh, missionary of the Reformed Church in America, at Yokohama, in 1872, that encouraged a group of young men to organize the first Protestant congregation. There were eleven in the group. The best known of the eleven names is that of Oshikawa, who later opened the work in North Japan and led the Reformed Church in the United States into

that field, then became a member of Parliament, and is today, in his retirement, more influential than many people know.

The eleven young men declared that they would not belong to any sect whatsoever, and it would seem that Mr. Ballagh encouraged them in taking this attitude. Dr. Van Ess has said that you cannot translate "Dutch Reformed" into Arabic. So in Japan there is not much that you can do with such a name except to teach the people to say *Dah-tchee Rec-hoh-moo-doh*.

On the part of the Presbyterians, the Rev. David Thompson in Tokyo organized a similar congregation of young men. Now, there is as little sense in making a Japanese a "Northern Presbyterian" as there is in making him a "Dutch Reformed" Christian.

These groups called themselves by the



simple title, "Kurisuto Ko-kwai." The word Ko-kwai is hard to translate. It may mean "public assembly" or "general congregation;" it is the very word chosen by the Anglicans to signify "Catholic Church." The groups in Yokohama and Tokyo became interested in similar ones established under the auspices of the American Board in that older center of Japan, comprising the cities of Kyoto, Osaka and Kobe. An attempt was made to combine all these groups in one organization. At any rate, the Reformed in Yokohama and the Presbyterian in Tokyo united, and the young men issued a kind of prospectus that includes these words. The original Japanese is delicious—just such Japanese as you would expect a young man to write—and it bears the unmistakable marks of "indigeneity."

"Our Ko-kwai does not belong to any sect; it stands only in the name of the Lord Jesus Christ. It takes as its standard simply the Holy Scriptures, and those who believe and practice the same are all Christ's servants and our brothers. The several members of this congregation should thus regard believers in all the world, and should exercise toward them affection as being of one family. Therefore, this congregation is called the Ko-kwai of Christ."

If you will permit a digression, I wish to add that the young men of Japan today are the lineal descendants of the young men who wrote these words. They want to be our brothers. They have the same spirit exactly. And our response to their advances is mystifying. I am reminded of my seven-year-old son, who having experienced in Japan nothing but courtesy from his fellows, was brought to Pennsylvania on furlough. One day he was accosted by a schoolboy who addressed to him some jargon that he did not understand, and when he looked mystified, the schoolboy slapped him in the face with all his might. In an agony of amazement he came home and said, "Mother, what did he do that for?" That truly represents the attitude of the young Japanese toward us today.

As I have said, an attempt was made to bring into the organization those who

were affiliated with the Congregationalists in the Kyoto district; but that attempt failed because Mr. Niishima feared what a Synod might do to his institution, the Doshisha. Consequently, in the year 1890, a committee of seven was formed to frame a Confession, Constitution and Canons for a Church of Reformed and Presbyterian character, which was thenceforth designated *Nihon Kirisuto Kyokwai*, or Japan Christ Church, the Church of Christ in Japan. This was the creed adopted:

"The Lord Jesus Christ, whom we adore as God, being the only Son of God, for men and for their salvation from sin became man, endured suffering, and for our sin offered a perfect sacrifice. All who by faith have become one with him are forgiven and made righteous. Faith in Christ working by love purifies the heart of man. Also the Holy Spirit, who with the Father and the Son is adored and worshipped, reveals to our souls Jesus Christ. Except through his grace, man, being dead in sin, cannot enter the Kingdom of God. The ancient prophets, apostles and saints were led by the Holy Spirit. The Holy Spirit, speaking in the Holy Scriptures of the Old and the New Testaments, is, so far as religious questions are concerned, the infallible, supreme arbiter. The ancient Church on the basis of the Holy Scriptures made the following confession. We also once more, holding the principle of faith which has been handed down to us by the saints, assent to the same confession with praise and thankfulness." (Here follow the words of the Apostles' Creed.)

For my part, I would heartily recommend that we relegate the grand old documents of Heidelberg, of Dort and of Westminster to the reference shelves, to be used for apt illustration and quotation, and reorganize ourselves on the same basis. This is a most preachable theology. It stresses absolute surrender to the Spirit of Christ. The Confession was framed by a committee of seven, including five of the ablest Japanese ministers that the Japanese Church has ever produced, and Missionaries Imbrie and Knox.

So, you see, my friends, we made a very fine beginning in Japan. Big Brother Presbyterian U. S. A. and Little Brother Reformed in America got together, and they were joined on the same platform by the Reformed U. S. and the Presbyterian U. S. There was also, at one time, a small University Mission representing the Scotch Presbyterians that did first-class work. There is also a Woman's Union Mission, of New York City, that works for the same united body.

Another thing accomplished was amicable delimitation of territory. When Reformed U. S. saw that Big Brother was in the northern island of Hokkaido and evidently meant business, the whole field was turned over to him. So, also, when Little Brother saw that Reformed U. S. meant business in the northern end of the main island, he very magnanimously withdrew. This might be called negative co-operation. Today Big Brother Presbyterian U. S. A., as is proper, has charge of most of the main island, with the older center at Kyoto and the newer center at Tokyo, while Reformed U. S. supports him at the northern end of that island. Little Brother Reformed in America holds the southern island of Kyushu, and Presbyterian U. S. the island of Shikoku. You might say, using the language of the army, that the Southern Presbyterians form the vanguard or the rearguard, whichever way you look at it, and on each wing is one of the Reformed Churches.

The missionaries from abroad maintained their several denominational organizations, called "Missions," which, leaving the ecclesiastical authority to the Japanese Church, attended to the supplementary tasks of evangelism, education, maintenance of the foreign missionary personnel, and the manifold tasks of publicity. They were accustomed to confer annually in a "Council of Missions." The Presbyterian Church U. S. A. and the Reformed in America co-operated in educational work as in Meiji College, Tokyo, and Baiko College for Women, Shimonoseki.

The Japanese Church soon became a

very independent affair. The chief of the leaders was Mr. Uemura, that great man who organized in Tokyo a model church, started a weekly church paper that is one of the finest things that we have in Japan, and was the heart and soul of the Japanese Board of Missions, which did a remarkable work, both among the more fruitful cities in Japan proper and among the colonists in Taiwan (Formosa), Chosen (Korea), Manchuria, and other parts of Asia.

Mr. Uemura and other leaders were for a long time rather unsympathetic in their attitude toward the "Missions." Why have Missions? He did not understand what the word "mission" meant. We tried to explain again and again that the Missions had certain necessary functions to perform; they had to keep up the missionary personnel; they had to attend to publicity, to see to it that the facts were properly reported. The Japanese leaders welcomed the missionaries personally as workers, but resented their having any kind of organization. The Japanese Church was at such a stage that it did not want any sort of interference from the parent organization, and the missionaries thought it best to hold aloof.

But a few years ago we noticed a great change. America had made a great gesture to the effect that she would never use her navy to strike at Japan. In connection with the framing of a plan for the proper commemoration of the fiftieth anniversary of the founding of the Church (1922), Mr. Uemura called together representatives of the four co-operating Missions and said, "Hadn't we better get together? Internationalism is the watchword of our time." He wanted to have all the work of our four denominations in Japan, which, of course, had hitherto been so directed as to feed one Japanese organization—he wished to have it all under one management. Representatives of the four Missions got together and made a concrete proposition. The idea was that a United Board should be established in Tokyo, and various functions should be assigned to it, and these should be increased from time

to time as the Board acquired competence, until the Japanese Church should be in a position to take over the care of all missionary activities.

The negotiations failed, for a number of reasons. For one thing, the Japanese authorities learned to know how onerous were the responsibilities of the Missions, and they were afraid. In the flush of the good times after the war they had been increasing their contributions by leaps and bounds, and in 1921 they had cherished the hope that they would soon be able to take over all the evangelistic work of the Missions. The terrible disaster of 1923 only accentuated what had been a tendency to hard times, and there was a slowing-up of the financial progress of the Japanese Church. The Japanese leaders, to celebrate the fiftieth anniversary of the Church, founded in 1872, had undertaken to raise a memorial fund, and they asked the missionaries to see to it that from the American constituencies dollar for dollar be contributed to the fund. The missionaries bestirred them-

selves; but on the American side there was no response to speak of. Then came the slap in the face from the American Congress, which in 1924 just about paralyzed the Japanese. The Synod of the fall of 1924 laid the whole plan on the table. At the same time certain of the leaders said to us, "Why don't you four Missions get together and devise a unified management of your work? You learn to work together, and then the time will come when we will join you."

One more word. There are five theological seminaries. Two are in Tokyo and two are in Osaka-Kobe. Not one of them is of such a character as to invite the confidence of a typical Japanese university graduate. Why cannot we get together and establish one first-class theological seminary in Japan that will attract fine men of the type we need? If other schools are needed locally, let them be specifically for the training of evangelists, with the prospect that those men who do well can be sent to the union seminary for post-graduate work.

#### CHINESE GIRLS OBSERVE GOLDEN RULE SUNDAY

A girls' Bible Class in Hangchow, attended by Y. W. C. A. students, only one of whom is Christian, and some of whom had never seen a Bible before coming to the Y. W. C. A., are beginning to think in world fellowship terms. Their Chinese teacher, Miss Yui, presented to them the origin and purpose of Golden Rule Sunday. Pictures were shown of the human "rice bowl" that needed filling, and "Near East Relief" spelled in little children, and from an old Geographic Magazine a map and pictures of the old men and women and little children being driven from their homes by war. And as a result of this glimpse of need abroad, \$19.00 was given by these girls. Their collection box was so full by Golden Rule Sunday that the teacher showed the children not another copper, not even so much as a cash (one-twentieth of a cent) could be squeezed into the slot.

From the opening of the Sunday School in September it had been understood that the children themselves could decide how to spend their collections. Now such collections have been known to be spent by the donors on themselves. Miss Swen told the children about the war orphans and asked them, "Whom do you think are better off, they or we?" These children are poor children and used to a diet of rice and vegetables with perhaps meat or fish once a week. The children readily agreed, "We are more fortunate because we have fathers and mothers and they have not." When they voted whether or not to send their money to the orphans even the tiniest hand was raised so 35 cents was added to the fund. All the staff observed the day by use of the subscribed menus and together with personal subscriptions the fund totaled \$25.00.



## IF THEY COULD SPEAK...

*Alliene S. DeChant*

"Figures don't lie," 'tis said, but what stories they might reveal if the receiving teller in my home bank but had the time to listen!

Little does he dream, I'm sure, what lies back of that Five Dollar check "For her lecture," signed by the W. M. S. treasurer of a small town struggling congregation. Nor does he suspect that the Fifteen Dollar check on a Baltimore bank comes from the Zwinglyan League, comprising the young people of our 15 Baltimore Reformed Churches, an organization glorious! That \$20.35 check totals the 15 cents plus contributions at the missionary tea attended by 60 women in a West Pennsylvania parsonage, but the teller doesn't know it! Nor does he dream that that dollar deposit was given quietly and "for your very own self."

What a story that \$13.40 deposit might tell if it would—Northwest Pennsylvania—Deep snow—A pastorless church among the pines—Sheds filled with bobsleds and sleighs—Sleigh bells—Over-shoes and arctics steaming by the two glowing stoves—Hymns—Missionary Talk—Offering—\$13.40.

Another teller in the coal regions recorded at Thank-Offering time, among

many others, a \$40.00 deposit. But how was he to know that that Forty Dollars came from a domestic in a wealthy home, from one who scrubs, sweeps, dusts, bakes and cooks? One who was \$40.00 thankful for 1925 blessings?

And still another teller, out Reading, Pa., way, recorded a \$500 deposit. But how was he to know the joy that that amount was to bring to "Nana" Hoy's makers of patchwork quilts in Lakeside, China? And how was he to even guess its origin?—The unanimous vote of a W. M. S. Classical body?

But the missionary knows—the Secretary of the Board of Foreign Missions knows—the W. M. S. who holds the "home" ropes knows—those in far-off lands likewise know. And the Great Teller knows!

One Dollar, Five Dollars, \$15, \$13.40, \$40, \$500—these seven among many others—and ALL FOR MISSIONS! Happily does the Great Teller record these amounts in the Ledger of Life, and daily and hourly, not only semi-annually, does He compound the "Neighborship" Interest, thirty, sixty, an hundred fold.

Of such Givers truly is the Kingdom of Heaven.

## SUMMER SCHOOLS OF MISSIONS

The Summer Schools of 1926, under the auspices of the Interdenominational Committee of the Central West of Missions, will be held as follows: Winona Lake, Indiana, June 19 to 26; Lake Geneva, Wisconsin, June 28 to July 5. Both of these places are unparalleled for natural beauty. They present a remarkable opportunity to those who attend to combine a very happy and profitable vacation with inspiration and study.

Courses offered will include lectures, normal and study classes on the textbooks, "The Rural Church" and "The Moslem World," Forums, Bible Classes, Platform Meetings and addresses by many missionaries will form the program.

Estimated expense for week, \$25.00. For further information, write the Chairman of Publicity, Mrs. Jesse J. Kolmos, 511 No. Seventh Avenue, Maywood, Illinois.

(Continued from Page 166)

## OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. In sending your new address, please mention the old address also.

announced their purpose also to become followers of Christ. They were baptized two weeks later, and are now very happy in their new-found faith. They are a constant wonder to their neighbors and friends because they sorrow not for their boy "as others which have no hope."

D. B. SCHNEDER.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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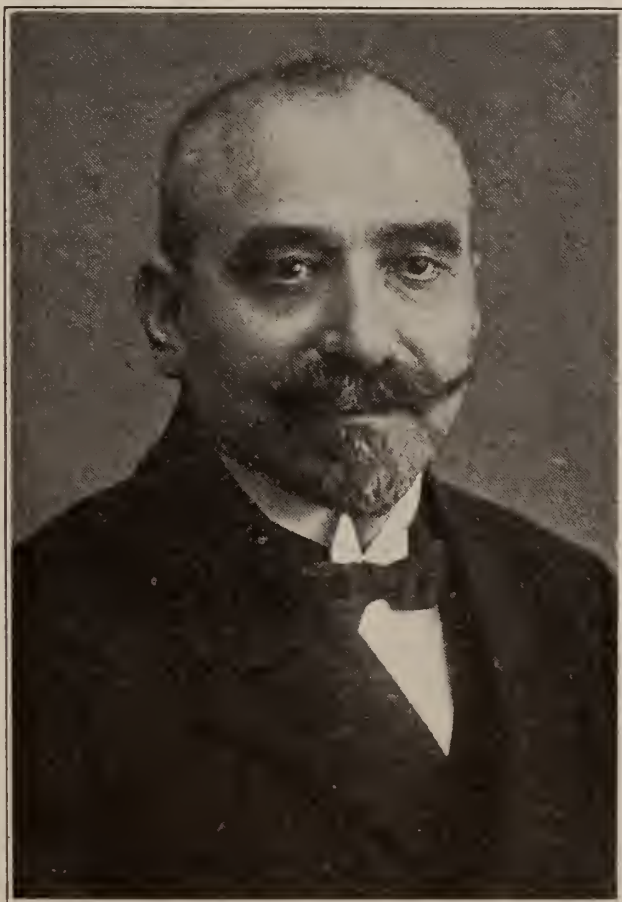
## THE DEATH OF BISHOP CHARLES NAGY

ON February 16th, Bishop Charles Nagy of Cluj-Kolozsvar, Transylvania, departed this life at the age of fifty-eight years. For a number of years he was a tower of strength in the Reformed Church of Transylvania. He was born in Transylvania at Kisborosnyo, where his father was a teacher. He received his early education in Bethlen College, Nagyenyed, and at the University of Utrecht, Holland, where he studied for two years. He became pastor of the Reformed Church at Brasso and later on at Nagyenyed, from where he was elected as Professor of Dogmatics and Philosophy in the Theological Seminary at Kolozsvar. In 1916 he was appointed Bishop of Transylvania and served in this capacity until his end. He

had one of the largest and most influential districts of the Reformed Church in Hungary. He devoted himself to the development of the church in his area with tremendous zeal and intelligence. After the War, when Transylvania became a part of Roumania and the Roumanian Government closed many of the parochial schools and colleges and persecuted churches and pastors, Bishop Nagy stood firm as a rock. He was a most ardent champion of the rights of the Minorities. For this he was slandered by Roumanian papers, hooted down by the Senate at Bucharest and at one time reported as having been assassinated. But he carried bravely on and under the multitudinous labors and burdens his vigorous body at last broke down. He went to Budapest for an operation with the hope of regaining his health, but all without avail.

The Reformed Churches in Transylvania using the Hungarian language have lost an energetic leader and deeply feel the loss which they have sustained. Bishop Nagy was a man of large heart and deep sympathies. His home was an open house for all who came to Kolozsvar and especially those who showed an interest in the Reformed people of his District. The writer was entertained on two occasions in his home, once in 1922 in company with the sainted Dr. James I. Good, and then again in 1924 in company with Dr. Sylvester W. Beach. I shall never forget the affectionate farewell which he gave me at the station in Kolozsvar when I left him on my last visit. His soul was deeply stirred and he counted on the Reformed people in America to come to his help in winning the cause for Protestantism in Transylvania.

His wife died in 1922. He leaves to mourn his loss one son and two daughters.



BISHOP CHARLES NAGY

ters. The Reformed Church in the United States deeply sympathizes with the bereaved household and with all the

Churches and schools that were under his leadership and are now without this great champion of their cause.

### A THIRTIETH ANNIVERSARY

THE First Magyar Reformed Church of New York City celebrated the Thirtieth Anniversary of its organization with appropriate services from February 28th to March 6th. On Sunday, February 28th, the Anniversary proper was held, the sermon being preached in English by Dr. Charles E. Schaeffer, the General Secretary of the Board of Home Missions, and in the Hungarian language by Professor Alex. Toth, D.D., of Lancaster, Pa. After a congregational dinner in the basement of the Church, there was an afternoon service when the Rev. E. Komjathy, of Bridgeport, Conn., preached the sermon in the Hungarian language. In the evening the young people of the church gave a very interesting dramatic presentation. Special services were held each evening of the week when different Hungarian ministers officiated. The Anniversary was brought

to a fitting close with a Banquet at the Hotel St. Regis on Saturday evening, March 6th. The occasion was a splendid social event. His Excellency the Honorable A. Harry Moore, the Governor of New Jersey, was the guest of honor. Other specially invited guests were Dr. Charles Winter, the Hungarian Consul in New York City; Dr. Charles E. Schaeffer, the General Secretary of the Board of Home Missions, Philadelphia; Rev. H. W. Noble, of the Reformed Church in America, Jersey City, N. J. The presiding officer was Mr. Bela Vitarius and the Toastmaster was Mr. Geza Berko. The pastor, Rev. Geza Takaro, has been in charge of this work for a little over three years and his efforts are being rewarded with a splendid and harmonious congregation that is now gratefully looking back over a history of thirty years and hopefully forward into a future of bright promise.

### NOTES

Rev. E. H. Vornholt, Missionary at Madison, Wisconsin, informs us that there has been organized a Reformed Student Brotherhood in connection with the University, which has been granted recognition. This has been of great assistance to the work Mr. Vornholt is doing among the students in connection with his church.

\* \* \*

Many of the Missions are issuing weekly or monthly papers of various kinds. There have recently come to the office of the Board of Home Missions the following:—

"*The Emmanuel Visitor*," Emmanuel Church, Allentown, Pa.

"*Kingdom News*," the Rosedale Church, Pa.

"*Tabor Reformed Church Tidings*," Tabor Church, Philadelphia.

Bulletins from First Church, Los

Angeles, Cal.; Grace Church, Chicago, Ill.; Trinity Church, Connellsville, Pa.; Grace Buffalo, N. Y.

"*The Herald*," Bausman Memorial Church, Wyomissing, Pa.

"*St. Peter's Tidings*," St. Peter's Church, Lancaster, Pa.

"*Our Church News*," Hollidaysburg Charge, Pa.

\* \* \*

St. Andrew's Mission, Philadelphia, of which Rev. A. G. Peters is pastor, has organized a Congregational Mothers' Club to work in harmony with the Community Mothers' Club. A Community Survey is being made by the Deaconess, Miss Dorothy Hatfield.

\* \* \*

The East Market Street Church, Akron, Ohio, will be dedicated on Easter Sunday, with a week of special services following.



The Hungarian congregation in Phoenixville, Pa., at a recent meeting unanimously voted to come into the fellowship of the Reformed Church. This now makes 54 Hungarian churches in our fellowship.

Most of the reports for February from the Missionaries tell us of a great deal of illness among the membership, but they are looking forward to a good ingathering at Easter, and many of them have been holding special services.

## REPORT OF THE COMMITTEE ON HOME MISSIONS

TO THE GENERAL COUNCIL OF THE PRESBYTERIAN AND REFORMED CHURCHES IN AMERICA

THE importance of the work of Home Missions is magnified today by the deeper and larger implications of the Gospel. The work involves now, as it always has, the founding and fostering of individual congregations and the saving of individual souls. But it has come to include more than this. It is both the extensive and the intensive development of the religious life in America. Home Missions, in the large, is the mission of the church at home. It is the outreach of the church to the remotest regions of the country and to every sphere of human relationship. It embraces the program of the Christianization of all areas and activities of human life. It aims at building the Kingdom of God into the life of the nation. This is an enterprise of far-reaching proportions. Its problems are matched by the matchless opportunities which present themselves on every side. The new social, industrial, racial, national and international conditions have necessitated a new approach to our problems or at least a changed emphasis on certain phases of the work. One of the outstanding features of the task as it confronts the constituent bodies of this Council is not so much the multiplication of new missions in communities which may already be overchurched, as to find a new way wherein these bodies may co-operate in a common cause and bring about a maximum of results with a minimum of men, machinery and money. That there are fields in which a co-operative program may be productive of rich reward is already apparent and this Committee on Home Missions should seek to uncover more of these areas where such co-operation might be effectively applied.

There are unifying forces at work. Through the Home Missions Council and

through this Council of Reformed Churches a unified program of endeavor is gradually being wrought out. This can be promoted by an exchange of literature, by issuing syndicated literature with each Board having its own imprint, if desired, by the mutual exchange of mission congregations, or stations, or even of nationalities. Why could not the supervision of the Hungarian work in this country be entrusted to one denomination and others desiring to aid in such a work contribute of their funds to its support? The same might be done with regard to the Czechslovaks, the Negroes and other groups. This would prevent overlapping and hurtful rivalry. Co-operation is not a negative term. It does not mean non-interference. It means positive, united action. If we allocate a field or a nationality to one or another of our constituent bodies, the principles of comity should imply more than simply saying: "God bless you." They would mean that others will come and render such assistance as to make it possible for that particular church to function and fulfill its mission in the community in which it is located.

The Committee wishes to state to the Council that the constituent bodies, through their Boards of Home Missions, have carried forward the work entrusted to them with a degree of earnestness and aggressiveness which has made itself felt for distinctive advance in these respective churches and in the work of the Kingdom in general.

The United Presbyterian Church and the Reformed Church in the United States, have presented facts which prove conclusively the service which their Home Missionary agencies are rendering in building up the life of these churches. Thus, in the United Presbyterian Church,

the 193 Mission stations comprise one-eighth of the denominational membership, but these Missions are responsible for one-fifth of the increase in the members of the denomination. One-half of the net gain of the whole denomination is due to Home Mission effort. The Reformed Church in the United States has a similar report to offer. Home Mission congregations during a period of six years grew 18.4 times as fast as the self-supporting congregations. They had a growth of 42.5% against 2.3% for the self-supporting congregations. Similar reports might be made for the other bodies of this Council, but these that have been wrought out are sufficient to show the tremendous importance which the work of Home Missions continues to hold in the life of a distinctive denomination.

The Presbyterian Church U. S. A., is rounding out the second year under its new Board of National Missions, with numerous divisions and departments. This Board began the year with a deficit of \$550,000. Its Budget had to be considerably cut down and it is therefore to be regretted that they are not planning for a very wide expansion of their work. As it is, however, it is conducting 8,349 separate Mission enterprises in 60 different languages. It even utilizes two steamships in service in the waters of south-east Alaska for Missionary purposes. During the year it received a very generous trust fund from the late James B. Duke, of \$1,600,000, the income of which from the very beginning is \$60,000 a year, and is to be applied to the Johnson C. Smith University of Charlotte, N. C.

The Presbyterian Church in the U. S. supports 82 Missionaries on the frontier, in the mountain regions, among negroes and foreigners and other classes. It

serves 12 different nationalities. It aids in the support of 35 Evangelists. It added to the church membership 9,045 and raised \$557,032 from churches, societies, sabbath schools and individuals for definite Home Mission work.

The Reformed Church in America, in addition to the work which it is doing among foreign-speaking people and native populations, during this last year has gone into Mexico and in agreement with the Presbyterian Church, has undertaken work among the chiapas, of whom 80% are of true Indian blood. Considerable effort has been put forth in providing suitable equipment, principally in the suburbs of large cities. Last year over \$100,000 was invested in providing such buildings.

The Reformed Church in the United States has merged all of its Home Mission work under its General Synod's Board. It ministers to 8 different nationalities. It is supporting 300 Missionaries and has a Budget of \$476,000. During the last year \$480,660 was raised for Home Mission work. Through its Forward Movement, which is just closing, it received for Home Missions \$638,730, all of which has been applied to church-building purposes. The Board reports a great loss in the death of Dr. David A. Souders, who for many years was the Superintendent of its Immigrant Department.

It is evident from the recital of the above facts and figures that the work of Home Missions still holds a prominent place in the life of these denominations and its task of building the Kingdom of God into the life of the Nation is as great and urgent as possible.

Respectfully submitted,

CHARLES E. SCHAEFFER, *Chairman.*

## CHURCH-BUILDING FUNDS

*J. S. Wise, Superintendent*

On October 1st, 1911, I began the work of serving the Board of Home Missions as its Treasurer and not long after that, when the Church-building Department was created, I became its Superintendent,

combining that Department with the work of the Treasurer. When I assumed charge of the books, we had 232 Church-building Funds. I ordered a special book prepared and had them all neatly tran-



scribed to the new book. The book was to contain 1000 funds beginning with number 1. This book is now filled, the last fund being the A. C. Whitmer Memorial Church-building Fund, \$1000. We have started volume 2. There is room in the new book for 1000 more funds and by the following list you will notice that we have already inscribed six funds therein. This is a good beginning and I am very sure that the second one thousand funds will be raised in much less time than was required to raise the first one thousand. Church-building Fund No. 1 was established in 1886. We are exceedingly grateful to the many friends who have established these funds and from the very day of their beginning, the Board of Home Missions was put in a position to become infinitely more useful in establishing missions, many of which have become strong and influential self-supporting congregations. The following funds have been received since November 20, 1925, and are hereby gratefully acknowledged:

No. 996—The Henry and Sarah Keller Church-building Fund of \$500. Contributed by Mrs. Charles M. Shank, a member of Christ Reformed Congregation, Middletown, Md., in memory of her parents, also members of Christ Reformed Church, Middletown, Md. Invested in Williard Reformed Church, Akron, Ohio.

No. 997—The Juniata Classical Missionary Society Church-building Fund No. 7 of \$500. Contributed by the Missionary Society of Juniata Classis. Invested in First Magyar Reformed Church, New York City.

No. 998—The Frank and Elizabeth Smith Church-building Fund of \$500. Bequest of Mrs. Elizabeth Smith, of First Reformed Church, Canton, Ohio. Invested in Hungarian Reformed Church, Ashtabula, Ohio.

No. 999—The Mary M. Eisenhart Church-building Fund of \$500. Bequest of Mrs. Mary M. Eisenhart, of Trinity First Reformed Church, York, Pa. Invested in Grace Reformed Church, Canton, Ohio.

No. 1000—The Rev. A. C. Whitmer Memorial Church-building Fund of \$25,000. The Home Mission Day Offerings of 1921 and 1922, in loving memory and in recognition of his long years of service as a Home Missionary Superintendent and as the founder of the Church-building Funds. Invested \$5000 each in Trinity Reformed Church, Buffalo, N. Y.; Hale Memorial Reformed Church, Dayton, Ohio; Grace Reformed Church, Canton, Ohio; Bohemian Reformed Church, Chicago, Ill., (Cicero), and Dexter Boulevard Reformed Church, Detroit, Michigan.

No. 1001—The Isaac and Magdalene Foucht Church-building Fund of \$500. Contributed by Mr. and Mrs. E. L. Foucht, Thornville, Ohio, in memory of Father and Mother Foucht. Invested in Dexter Boulevard Reformed Church, Detroit, Michigan.

No. 1002—The Sebastian and Marie Kreis Church-building Fund of \$500. Contributed by Mrs. Minnie Kreis Middleton, in behalf of the Kreis family, Emlenton, Pa. Invested in the Heidelberg Reformed Church, Dayton, Ohio.

No. 1003—The Rev. Isaac K. Loos, D. D., Church-building Fund of \$500. Contributed by Mrs. Elizabeth A. Bowman, Myerstown, Pa., in memory of her father. Invested in Grace Reformed Church, Montgomery, Pa.

No. 1004—The Catharine A. Loos Church-building Fund of \$500. Contributed by Mrs. Elizabeth A. Bowman, Myerstown, Pa., in memory of her mother. Invested in First Magyar Reformed Church, New York City.

No. 1005—The Peter and Julian Stucker Memorial Church-building Fund of \$500. Contributed by Mrs. Valeria Hoover, member of Fourth Reformed Church, Harrisburg, Pa., in memory of her parents. Invested in St. Mark's Reformed Church, Lincoln, Nebr.

No. 1006—The Rev. John E. Smith, D.D., Church-building Fund of \$500. Bequest of the Rev. John E. Smith, D.D., Bath, Pa. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

## IMPORTANT MEETING AT ATLANTIC CITY

ON March 2 and 3 a very important meeting of two Church bodies was held at the Chalfont Hotel, Atlantic City. The Reformed Churches holding the Presbyterian System have for a number of years been meeting for consideration of mutual Church problems. Two bodies had been set up during the course of the years. The one is known as the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. This body met at Cardiff, Wales, last summer. The Alliance is divided into two sections—the Eastern Section comprising the Reformed Churches in Europe and throughout the Eastern Continent, and the Western Section comprising the Reformed Churches on the American Continent.

The other body that had been formulated during the years was known as The General Council of the Presbyterian and Reformed Churches in America. These bodies consider practically the same questions and types of work. The principal difference, however, was that the Alliance was a self-constituted body, its delegates having been appointed from the constituent bodies by the Alliance itself, whereas the membership of the General Council was composed of delegates elected by the supreme judicatories of the constituent Churches. In addition to this, the General Council had been invested with certain prerogatives for the purpose of promoting co-operation and unity of action which the Alliance did not possess. It was felt, however, for a long time, that inasmuch as these two bodies had so many

interests in common there ought to be a merger of them into one.

A year ago, at Richmond, Va., a tentative plan of union of these two bodies was presented and was adopted by both. This received the further approval of the Alliance meeting at Cardiff last summer. Finally, at this meeting in Atlantic City, the rules of order and by-laws of the two bodies to be merged into one were adopted and the same referred to the supreme judicatories of the various bodies for final confirmation. When this shall have been done at the meetings of these bodies this coming spring the merger shall have been effected and the delegates to be elected by these bodies are supposed to meet and effect the new organization.

The meeting at Atlantic City was attended by a number of delegates from the Reformed Church. Those in attendance were Dr. George W. Richards, who formulated the plan of union; Drs. Charles E. Schaeffer, George Leslie Omwake, Allen R. Bartholomew, F. C. Seitz, H. H. Ranck, E. O. Keen, H. B. Kerschner, O. S. Frantz, C. A. Hauser, F. W. Leich, L. C. Hessert, J. M. S. Isenberg and Elder Milton H. Warner. Dr. Richards delivered an address on "Foreign Mission Enterprises in the Light of the Scriptures and the History of the Church," and Dr. Schaeffer presented the report of the Committee on Home Missions. The Reformed Church was honored in furnishing the President of the Western Section of the Alliance for the ensuing year in the person of Dr. G. Leslie Omwake.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

WE are now on the eve of another meeting of General Synod. How quickly these triennial periods come and go! It seems but yesterday since we experienced the delightful southern hospitality of North Carolina and now all eyes are turned toward the City of Brotherly Love!

General Synod will convene in Philadelphia the last week in May. For a long time we have been looking forward to it, and now it is almost here! What shall it mean to us? Are we glad that the Forward Movement is over? Is it over, or has it just begun? Surely our church cannot afford to be without a Forward

Movement. Not to move forward means to move backward. And so, General Synod is welcomed most heartily at this time.

Our whole future as a church and as a contributing factor in the religious life of America and the world is at its threshold! One great task is officially finished. Objectively it is not. The whole program assumed over six years ago has *not* been completed. Great progress has been made but all the needs have not been met. These needs, as expressed in Home Missions, are more urgent now than ever. All of our missions feel the inadequacy of the financial returns from the Forward Movement. Six years ago General Synod was thrilled over the results of the canvass for funds! The Board assumed large financial responsibilities and for two years anticipated, in a degree, the income it was to receive. Our good people pledged it and we had faith in them. Why have so many of them failed to pay? That is a question I am sure could be easily answered by many of our pastors, consistorymen and other leaders in the local congregations, if they would. Our faith in most of our people remains, but we fear many of them have been woefully misguided. To those who are responsible—well, "*Requiescat in pace!*"

We said to our missions, "The Church has pledged a little over one-half of the amount asked of it through the Forward Movement. Your Board, therefore, feels safe in starting its building program in the hope that ultimately fifty per cent of the amount budgeted for each mission will be realized." On the strength of this, those missions whose building operations were the most urgent were encouraged to begin. The cost of building was increasing annually with little or no prospect of its ever becoming cheaper. So for two years we put on the greatest building program ever assumed by the Board. According to the amount pledged by the Church, our Board should have received \$400,000.00 annually. We had great faith! At the end of two years our faith was so sadly tested that we changed our program most radically. For nearly two years we marked time,

hoping that the church would catch up. We could not push off some of our projects any longer, and so for two years we have kept our building operations down to the minimum. In spite of this retrenchment we have been unable to decrease our bank loans in any appreciable degree. Why? Because the church promised the Board one-half of its askings and then only paid half of that. Here are the figures:

Allotment for Home Missions.	\$2,383,200
Amount pledged for Home Missions .....	1,300,000
Amount paid (to March 1st) ..	661,344

Some blame for this result, no doubt, must be assumed by the Board. Its judgment is not infallible, but I am sure every member of the Board, as well as every one of its officers, have rendered the most efficient service possible. Therefore, to "knock the Board" solves nothing. Some blame, no doubt, belongs to the Forward Movement Commission; but I want to say that the church could not have picked a better set of men to do that work. Therefore, it deserves our praise. Many congregations did all that was asked of them. Some did more. Many did less. Others did nothing at all. Now, who is to blame? That is a serious question and I suspect that all of us, as individuals, rather than as groups, need to repent in dust and ashes.

In spite of the above disappointments our Board will render a glorious report to General Synod. It will rejoice in its achievements and triumphs. It will challenge the church to an aggressive and forward-looking program. Its program will be based upon actual needs and not upon imaginary ones. These needs have been aggravated by the unprecedented changes that are taking place in our modern life. Cities are born over night and are thereby over-taxing the resources of all our denominational Home Mission Boards. Our responsibility becomes all the more acute, because in these new centers we are asked to co-operate and not to compete. With co-operation comes responsibility. Country villages are rapidly becoming suburban centers. The old country church is forced back

(Continued on Page 162)



## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### CAN THE WILL OF GOD BE DONE—AND SHALL IT?

THIS is a live question, or would be, if church people were to discuss it honestly. It ought to be discussed. Perhaps the will of God *can't* be done on earth. Perhaps it can, but it isn't advisable. There is a lot of pious cant in the language of the churches that deals with the expression "will of God." Most churches and church people would be greatly profited by a discussion of the question in a matter-of-fact, honest-to-goodness way, just as "secular" questions are discussed.

Recently a booklet came from the publishing house of a sister denomination on this question. It is entitled "The Will of God: Can It, Shall It be Done on Earth as It is in Heaven?" It was prepared by Rev. J. H. Horstmann, chairman of the Commission on Christianity and Social Problems of the Evangelical Church—an official agency of the General Conference of that denomination. The author of the booklet refers to it as an attempt to set forth the social implications not only of the Gospel, but of the Law and the Prophets. It contains an analysis of the Bible principles that deal with social life;

a discussion of what Jesus Christ has accomplished by the power of His life and Gospel for the Home, Childhood and Womanhood, in the abolition of slavery, private feuds and customs of torture, and why there has been such general failure in efforts to improve or reform social conditions without the regenerating and purifying influence of Christ and His Gospel; and presents some of the outstanding present-day problems that are in need of solutions, such as Marriage and Divorce, Industry, Racial and International Relations. It contains also a well-selected list of books for supplementary reading on social questions—Health, Child Welfare, Juvenile Delinquency, Recreation, Crime, Poverty, Unemployment, Immigration, and a set of questions for discussion of the main subjects of the booklet. This is a splendid outline for study and discussion groups, and I recommend it especially to the young people of our churches who are seeking to understand the vexing social problems of our times in the light of our Christian religion. It is published by The Eden Publishing House, St. Louis, Mo., at 15 cents single copies, or in lots of twelve or more at 10 cents each.

### WHAT TO DO—AND WHERE

THE place to undertake Christian social action is in the communities of which we are ourselves a part and to which we belong. Important as it may be, nothing that we may give to help get God's will done elsewhere in America or across the seas can ever atone for our neglect to make our own neighborhoods Christian. And yet many churches and church people are notoriously indifferent to social conditions surrounding them. Doubtless this indifference may be partly accounted for by lack of knowledge as to what to do and how to proceed. Our Social Service Commission for some time

past had before the Commission on the Church and Social Service of the Federal Council of Churches a request for a manual of survey and study that would enable groups of church people to undertake to study their communities' needs and seek to meet them. Recently this request has been answered by the preparation of a manual by William P. Shriver, Director of City Work of the Board of Home Missions of the Presbyterian Church, bearing the imprint of the Federal Council of Churches. It is entitled "Ten Steps Towards Your Neighborhood Community." While it was prepared primarily



with the city church's parish in view it can be used with some modifications as a guide for the study of rural communities also. It is an answer to a challenge we have often heard: "Tell me what to do." It was prepared to help interested individuals or groups to find out who live in their communities, what is going on there, and what are its unmet needs. It deals with the questions of mapping the community, the city background of the community, the neighborhood parish, a house-to-house canvass, the economic conditions of the people, the civic and

social agencies that are at work there, the voluntary organizations in the community such as lodges, the schools and other educational facilities, recreational agencies, and the needs there that are not adequately met. This leaflet is just what some of our socially-minded church people have been asking for, and it can be used to help them work out a social program for their churches. It may be secured through our Commission or by addressing The Federal Council of Churches, 105 East 22nd Street, New York City, at the nominal price of 10 cents a copy.

### THE SWEEP TOWARD INDUSTRIAL DEMOCRACY

A Review of "What is Industrial Democracy?" by Norman Thomas

*By Harry W. Laidler*

THE struggle of American people in the past has been largely a struggle for political democracy. The struggle of the future, in America and abroad, will be largely one against the autocracy of industry and in behalf of greater participation by the workers both in the ownership and in the control of the great industries of the country.

In that great struggle the organized workers of the country are bound to take a leading part. Just what they are at present accomplishing toward that end, and what they bid fair to achieve in the future in this important fight, is vividly presented by Norman Thomas, Executive Director of the League for Industrial Democracy, and a contributing editor of *The Nation*, in his concise volume, "What is Industrial Democracy?" just published. (New York: League for Industrial Democracy, 70 Fifth Avenue, 1925, 60 pages, 15 cents a copy; \$1.00 for 10 copies.)

The volume begins by a statement of the case. "Democracy means," says Mr. Thomas, "in Lincoln's phrase, government of the people, by the people, and for the people; and industrial democracy is the application of this same idea to our economic life."

The present economic order fails to live up to this ideal of democracy. 1. It

lodes control in owners who are in great numbers absentees. 2. It is organized primarily for profit and not for service.

Trade unionists, Mr. Thomas continues, have been a force in the past against the complete subjection of the worker to the owner of industry.

The author describes the ordinary work of the unions in the control of shop conditions and follows this with an appraisal of such newer developments as the impartial chairmanship machinery, the B. and O. Plan, the Plumb Plan, the miners' proposal for nationalization, the labor education movement, labor banking, etc. An analysis of producers and consumers' co-operation, government ownership, employee representation plans, and the more theoretical proposals of the syndicalists, socialists, guildsmen, consumerists and communists, make up the remainder of this thought-provoking volume.

The more immediate program toward a finer civilization, Mr. Thomas believes, should include "(1) Public ownership of basic utilities with democratic administration. This will require continued development of labor unions and the growth of a political party consciously based on the interests of the workers as opposed to the owners. At this moment the transcendent issue for us is the ownership of super-power which is rapidly creating a new

industrial revolution before our eyes. If super-power cannot be socialized, and that promptly, the whole cause of industrial democracy will be indefinitely delayed. (2) A steady development of workers' representation in private enterprises, but of workers given dignity and power by the backing of a labor movement bigger and more extensive than the organization of particular workers in particular shops. (3) The strengthening of co-operative enterprises.

"While the new social order must be a growth," the author concludes, "it must be based on great and truly revolutionary conceptions of human freedom and fellowship. For while men must have bread, bread alone will not feed their hunger for beauty and freedom and fellowship and truth. In the quest of these things is the joy of comradeship and the satisfaction of the deepest impulses in man."

This short volume combines the art of the skilled writer, the keen insight of the social scientist and the vision of the social prophet. It should be in the hands of all

those interested in the struggle of mankind for a nobler destiny.

*(Continued from Page 159)*

to its period of adolescence. Many are floundering. They know not what to do. The viewpoint of the suburbanite and the villager are often at variance. This the church must meet and, let us hope, will successfully solve.

Our national outlook likewise is changing. No one knows what the future has in store. Of one thing, however, I am fully convinced, and that is, that the church must do its full share in shaping it.

For these and many more reasons the work of the Board of Home Missions is ever increasing. It is the only Board of the Church in direct contact with the people who in turn must solve these problems, and, therefore, it is our fervent prayer that General Synod will devote much time to the consideration of the problems rather than to consume the time in discussing apportionments.

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

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|--|--|
| Salem, Buffalo, N. Y.<br>Mrs. P. Lau.                            | St. John's, Whetstone, Ohio<br>Mrs. C. R. Gibson<br>R. 4 Bucyrus, Ohio |
| St. John's, Bucyrus, Ohio.<br>Mrs. E. Fledderjohann.             | Zion, Sheboygan, Wis. (J. W. M. S.)<br>Miss Mildred Schaeve.           |
| First, Greensboro, N. C.<br>Mrs. J. T. Plott.                    | Salem, Toledo Ohio.<br>Mrs. J. F. Vornholt.                            |
| First, Nashville, Tenn.<br>Mrs. Thomas McIntyre.                 | Saron's, Linton, Ind.<br>Miss Bertha Berns.                            |
| St. John's 4th, Baltimore, Md.<br>Mrs. George Hucke.             | St. Paul's, Wolf's, Pa.,<br>Mrs. E. H. Neiman, York, Pa.               |
| St. James, Allentown, Pa.<br>Mrs. Warren Koch.                   | Third, Youngstown, Ohio.<br>Mrs. L. V. Keslar.                         |
| First, Easton, Pa.<br>Mrs. M. R. Sterner,<br>Phillipsburg, N. J. | St. Luke's, Brooklyn, N. Y.<br>Miss Kathryn M. Planck.                 |
| First, Burlington, N. C.<br>Mrs. Z. A. Fowler.                   | St. Paul's, East Allentown, Pa.<br>Miss Sallie Kresge.                 |
| Grace, Detroit, Mich.<br>Mrs. H. I. Rothenberg.                  | Zion's Church, Culver, Ind.<br>Mrs. Clemmens Miller.                   |
|  | First, Gary, Ind.<br>Mrs. Chas. Stephan                                |

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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AS TOLD BY AN EYE WITNESS AT SENDAI

Rev. A. R. Bartholomew, D.D.  
Schaff Building,  
Philadelphia, Pa.

My Dear Doctor—

As secretary of the Board of Foreign Missions and believing you might be interested in knowing of a recent visit to Sendai, I write to state that I spent February 17th there, going from Tokyo, a distance of 250 miles, to make the visit.

I found the day entirely too short, yet, I found it one of the most interesting of all my days in Japan, and that is saying a great deal, for Japan has some most interesting places worth visiting. Soon after my arrival at the hospitable home of the President, Dr. Schneder, we started out on a tour of inspection—of our so-called North Japan College.

Dr. Schneder, being confined to the house with a case of laryngitis Mrs. Schneder took me in charge, to show me what was to be seen, saying: "To do all in one day will keep us busy." I found her statement to be correct in visiting the various buildings, College, Academy, Girls' School, Kindergarten, Dormitories, Seminary, Homes of the Teachers and Instructors.

The new addition to the girls' building is being completed and equipment installed. When finished this building will be very much up-to-date, in every respect.

The splendid new college building, much needed, in course of erection, will add much to the efficiency of the college which has been housed in the academy buildings. It's going to be a beautiful, substantial building, faced with gray stone and well equipped. The extent of buildings and grounds astonished and surprised me, surpassing all expectations.

It was a joy and a pleasure to be greeted by the teachers and students at

work in the various departments, all happy and cheerful, with bright and smiling faces. A splendid corps of efficient teachers from the United States and graduates from the college. A fine, polite, promising student body, boys and girls, young men and young women—who greeted us with smiles as Mrs. Schneder introduced us, in both English and Japanese languages. We had the privilege of seeing the little tots at kindergarten exercises, a pretty sight, as their two Japanese teachers directed them, all in their native dress.

We heard a class of boys at their English lesson, all very enthusiastic in their exercises. Another lot of boys on the parade grounds with an army officer as instructor. We saw girls in domestic science class, making clothes. At the close of the girls' school, the choral society gathered in their assembly hall and rendered for us selections from oratorio, St. Paul, all in English. The evening was spent, and far into the night, at the home of the President and family, who invited the teachers to meet us for a good time—we had it, in a most delightful way. The next morning, before train time, we had the privilege of seeing and hearing 500 academy boys at worship in their chapel, singing our old familiar hymns, an inspiring sight indeed. The graduates are now, and will in the future be, a mighty power for the good of Japan, which influence for good is being felt and recognized by the highest authorities of the Empire, decorating Dr. Schneder for his work. Men and women graduates are now filling prominent positions in Japan and elsewhere. Among the graduates is one Christian gentleman, a noted scientist, Dr. Hatai, who, with his wife, started for Philadelphia the morning I left, as instructor at the University of Pennsyl-



vania, where he devotes six months of the year, the other six months at our College and University of Japan, Sendai. The highest aim of the institution, so Dr. Schneder's wife told me, is to bring all students to Christ—many becoming Christians before leaving school, who, upon doing so, influence others, mothers, brothers and sisters, who are not Christians.

The President's home is a meeting place for mothers and parents of Sendai to receive instructions from the Bible by the Doctor and his wife, who hold classes daily.

Dr. Schneder and family and splendid corp of instructors and missionaries deserve great credit for their sacrifices and untiring energy in their work among the Japanese.

All encouragement and support possible should be given them. Insofar as I could see the gifts from our Church people throughout the United States have

not been spent in vain. The good influence from results of their investment will go on for ever. I congratulate you, Mr. Secretary and members of the Board, for its wise supervision.

Yesterday afternoon I had the pleasure of meeting Rev. Henry K. Miller, our Missionary stationed at Tokyo, who showed me the location and lot on which stood the church building, destroyed by earthquake and fire, and the present temporary house of worship. Also the new proposed site, a lot well located, a few blocks distant, which he hopes can be bought for their new Church building, after which I was entertained by Mr. Kelly and wife in their home till train time for Kobe.

Thanking you for your time taken in reading this lengthy letter, I remain, with very kindest regards,

Most sincerely,

WM. SCHAFF PRUGH.

## SUFFER THE CHILDREN TO COME UNTO ME

*By Miss A. Katherine Zierdt*

WHEN the famine raged in Shenchow, China, during the winter of 1921-1922, the wives of the missionaries shouldered the responsibility of conducting a school for girls. There were too many to be admitted to our regular Girls' School and the main object of this school was not education but, by providing lothing, food and shelter during the day, to prevent the necessity of the girls being sold into slavery. Classes were conducted by a native teacher. Bible verses and stories were taught.

Men of avarice and greed had come from areas unaffected by the famine and were taking advantage of the extremity of the parents by offering money for the girls. A girl or two less in the family would decrease the number of mouths to feed while the money received would help to sustain the smaller family for some time. Probably the parents thought slavery could not be worse than famine—but they did not think far enough into the future. In all likelihood the famine would be over in less than a year but

slavery, and the effects of it, would be eternal. Sometimes the owners send a man through the streets sounding a gong to attract attention and then announcing to the general public that Mr. So and So offers a reward for the return of his slave who has disappeared. At such times the missionaries wonder from what she had fled and to what she is fleeing, friendless and alone. Sometimes the owners have been kind enough to send them to our hospital for care during illness and they have come dwarfed in stature from work that was too heavy for their undeveloped bodies, bodies which sometimes showed bruises from the beatings they had received; oftentimes they were dull and listless mentally; some have died for lack of medical care and attention until it was too late to be of use; some have come dressed in silks and satins, bedecked with jewelry and hair ornaments—it was feared their souls were dwarfed.

Slavery is illegal according to the statute books of China, yet the traffic is conducted openly. No doubt the official



who was responsible for putting that law on the books saw the injustice of slavery but the officials who should enforce the law are not yet willing to be deprived of the services of slaves; in the meantime the missionaries are teaching the gospel of human brotherhood.

The boys are the last ones to be sacrificed in time of famine but after all other members of the family have died and boys of tender years have been left to continue the fight for existence alone, the missionary has stepped in, saving the child from starvation or from becoming a member of the filthy wretched beggar class. Once they have become beggars, living more like beasts than human beings, it has been found difficult to help them, as was evidenced by the beggar boy of ten or twelve years who was being cared for during illness in the hospital.

Having recovered sufficiently to be able to walk, taking the rice bowl and chopsticks given him with which to eat his meal he went back to the street to beg his food and to the beggar colony with all the other beggars to sleep. It is pitiable to see little babies taught professional begging by their parents.

During the famine a small boy with a crooked spine, who was probably ten years of age, came to the Mission and asked for a coffin that he might bury his father. On being questioned he said he had come from the country with his father in search of work and food; they had sought shelter for the night in a nearby shrine where the body was now lying. The man was buried, the boy was clothed and entered as a boarding student in the Eastview Boys' School, where he has been making steady progress for four years. His support there is assumed by one of the missionaries. The boy's spine was examined by the doctors in our hospital but appliances are so meagre and the spine requires such skill and delicacy of treatment that it was considered unwise to attempt any treatment. Were he in America he would be seen by a noted specialist, newspapers would present his case to the public in large type and many would contribute to a fund that he might have all necessary treatment and appliances. Advantages enjoyed by American and European children are not available for Chinese girls and boys.

A missionary walking through the city saw a small child, of about five years of age, lying on the main business street. An hour or more had elapsed when she returned to see that the little one had not moved from his former position; convinced that he was not merely sleeping she inquired of a nearby policeman—a representative of the government. He knew nothing of whose child it was nor did he make any effort to find out. His duty was to prevent wrong-doing—no constructive idea of doing good was placed on his position by himself or those in authority over him. Lying in full view of passers-by the shopkeepers could not have failed to see the unfortunate child. Priests of the native religions passed that way, occupied, no doubt, with piling up



SLAVE GIRLS WHO WERE PATIENTS IN OUR HOSPITAL AT SHENCHOW, CHINA

merit for themselves by giving decent burial to famine victims. Proud followers of Confucius were among the throng. Some on seeing the famine approaching had bought rice in abundance before the price soared, others, equally foresighted but without the wherewithal to store up food, now found it necessary to sell their possessions at a sacrifice or mortgage them at an exorbitant rate of interest to famine profiteers. Apparently no one knew nor cared to know anything about the child—except a woman refugee, who volunteered the information that the child and his mother had come to the city a few days previously, the mother had died and now the child, too, seemed to be dying.

He was carried to the hospital. He did not scream hysterically at sight of a foreigner as some children of the country do, nor was he afraid to enter the for-

eign building. Trustfully, as the door closed behind him, he opened his little fist offering all that he possessed, a few coins—and himself.

Whatever his former training may have been, this act separated him forever from those human parasites, the beggars, who **get and** never give, and from those who **seek** charity that they may get yet never give more than is absolutely required of them.

The few cents which, to his childish mind, paid for his care—is still paying for it. He is happy as a normal child should be, still trusting that the needs of each day will be supplied.

“Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven.” “And whoso shall receive one such little child in my name receiveth me.”

#### SINGING WHILE DYING

SEVERAL years ago a young man, Hatsuuro Fukagawa, entered the Commercial Course of North Japan College. He was the only son and only child of a leading confectioner of Sendai. He proved himself a good student and a young man of fine character.

However, in March of this year he became ill with what proved to be tuberculosis of the throat, and was obliged to enter a hospital. His fond parents were crazed with grief. They watched by his bedside day and night. No effort was too much, no price too great, if they could only save their boy. Prof. and Mrs. Demura, of North Japan College were specially kind, and often visited the hospital to encourage the boy and comfort the parents.

But the boy grew gradually worse. Friends of the parents advised praying to this god and that god, and applying this charm and that charm to the sick boy's body. But Hatsuuro kept saying, “I like the Jesus way.” Finally Prof. Demura asked him whether he would like to be baptized. “Yes,” said he, “I have long wished it.” But he had hesitated on account of his parents, who were ardent

Buddhists. But when he expressed the wish they gladly consented. The day was fixed and the baptism took place in the presence of the parents and the Demuras. It was a never-to-be-forgotten scene in that sick room. After the baptism the hymn, “Oh, happy day,” was sung, and the young man wept with joy. It was for him a glad, glad day.

He lingered just one month longer. He was peaceful and happy. At times it seemed as if he might take a turn for the better. But at last the end approached. He had scarcely been able to speak at all, but half an hour before he passed away his voice returned. He talked with his parents and urged them to accept the same faith and rejoin him in heaven. Then he sang a stanza of his favorite hymn, “I've Found a Friend in Jesus,” and then with a prayer for his fellow-patients in the hospital he died—died to live again.

His parents were deeply impressed, as were also the many people that filled the Middle School chapel at the time of the funeral. A few days after the funeral the parents called at our home and together stood up before me and

*(Continued on Page 152)*

## MOSLEMS IN THE AMERICAN SCHOOL FOR BOYS IN BAGHDAD

*By Rev. Calvin K. Staudt, Ph. D.*

**M**OSLEMS are beginning to come more and more to our school. We enrolled this year over thirty Moslems, of whom twenty-five have been regular in attendance. These Moslems represent every stratum of society and are a most interesting group. Some are the sons of the leading merchants of Baghdad, while others are sons of a Bedouin sheikh. Four of them are Shiahs, one is a Persian, another a Turk, and another an Indian.

With the enrollment list before me, permit me to draw attention to a few outstanding Moslem boys.

The first I like to mention is Munther Theki, who was with us last year. His father was with King Faisal at the Peace Conference in Paris and an uncle of his is the aide-de-camp to the King. Munther is twelve years of age, is most polite and obedient, and is a lovable child. Though exceedingly bright, he is very small for his age, and will be ready to enter High School next year. A servant brings him to school every morning and comes for him in the evening after school.

Another boy of the same age as Munther, though much larger and taller, is Abdullah Mohammed Hussein Khan Qizilbash. I hope the boy in the future will be able to live up to his name. His father is the political attache to H. E., the High Commissioner. Abdullah has a stately air and beautiful dark eyes. He, too, is gracious in all his manners and comes from a very good family. A special servant attends to all his wants in the school.

Sometimes the name given to a boy gives us an insight into the family. For instance, we have the name of Mohammed Hajj Haher Sayyid. The name Mohammed clearly indicates that the boy is a Moslem. His second name shows that his father had made a pilgrimage to Mecca, for the name Hajj is given to those who have visited the sacred shrine of the Mohammedans. The last name which this boy carries declares that he is not only a Moslem, but that he is also a direct descendant of Mohammed

himself. The blood of the prophet flows in his veins.

Ali Akbar is a Persian, who fled with an older brother from Urumia when the Turks wanted to make the latter a soldier. Being a refugee, he is naturally a poor boy; but, being ambitious and having fine qualities of leadership, we gave him a scholarship. Ali is about seventeen years of age and has shown himself to be one of the most brilliant boys in the school. He is the secretary of our Brotherhood and has never missed one of the devotional meetings. He has all the graces of an Oriental, is exceed-



ABDULLAH MOHAMMED HUSSEIN KHAN  
QIZILBASH



ingly polite, and is developing fine qualities of manhood. His example in having taken the Brotherhood pledge has been wholesome in the school.

Of course, we have to refer to our two Shiah boys from the holy city of Khadmain. The Shiahs, who make up about half of the Moslem population of Iraq, are the most lamentably backward of all the religious communities of Iraq. It is a great step when one gets a Shiah to come even to school. It is a still greater step when he attends a Christian school. And it is an unheard of thing when he comes to a Christian school from one of their holy cities.

The two Shiah Moslem boys who are coming to our school from Khadmain, are coming under great opposition from the religious leaders of their city. The wonder and marvel to me is that they can come at all. They tell me that the religious sheikhs call upon them every three or four days, trying to dissuade them from coming to our school. But these boys do their own thinking and so they continue to come to school regularly. Both of them are good students and are developing most wonderfully under Christian influences and ideals.

To come to school these boys have to get up very early in the morning, take a tram that is drawn by horses, ride on it

for nearly an hour to Baghdad and then walk clear across the city. Few young men in any country are making the same sacrifices that these are doing for the sake of an education. As I look into their faces day by day I see in my mind's eye the awakening of the Shiah world. Ibrahim Ali and Barker Fahmi are the pioneers in this movement, and looking into the future I can see, in a few years, hundreds of Shiah boys knocking at our door asking to be admitted into the school.

Ismael Kasim is just an ordinary boy who comes from a poor family. His father is anxious that we make something out of his only son, upon whom he relies for his support in old age. Ismael, however, is a problem; he is lazy and has weak, if not wicked, tendencies. It seems a Herculean task to make a man out of him, but we are trying our level best and we believe it can be done. We have an encouraging example in Sabih Tafik, who, too, was lazy and unresponsive, and caused us often to be discouraged. But all at once he woke up; something gripped his soul, and now he is enjoying his studies and is making good. He seems to have been born again, not only intellectually but also spiritually. He joined the Brotherhood and took the pledge that, with God's help, he will try



MRS. STAUDT  
SHOWING  
SABIH TAFIK  
HOW  
TO DO HIS  
WORK

(Photo  
taken without  
their  
knowledge)

to live a life pleasing to Christ. When his father came the other day to pay the tuition fees for his son, he profusely thanked me for what we have done for his son, and then with tears in his eyes, he said, "It is you—meaning the school—who have awakened him and made him another boy."

Then there is Rouf Sleiman and Mohammed Denub, two boys who are closer than brothers, though in reality they are not brothers. Rouf is exceedingly proud, even painfully so. When he first came to school he had to have a special servant to carry his books back and forth to school, for he considered such a task beneath him. But I am glad to say that he is beginning to see things differently. Mohammed, on the other hand, is an orphan boy, who was picked up on the street by Rouf's family when he was in rags and tatters, had nowhere to lay his head, and was almost at the point of starving. Mohammed is now neatly clothed, is well fed and is a very happy boy in our school. Every teacher



THE CROWN PRINCE, SON OF KING  
FAISAL



ROUF SLEIMAN AND MOHAMMED DENUB

speaks of his winning smile; but the most touching thing is that Rouf and Mohammed are inseparable and are closer than brothers. When one is punished the other must cry. Marvelous, indeed, that a child which has been saved from the jaws of death should now have the opportunity to receive the best education that is offered to one in Baghdad!

And what shall I more say? For the time will fail me if I tell of Sayyid Saleh, a descendant of Mohammed, who is a fine specimen of physical manhood; of Sayyid Ibrahim, another descendant of the Prophet, whose father is Sayyid Issa, Imam and Katib of Jama' Kaza—which means that he conducts the prayers and preaches in a Mosque which is under the shadow of our school; of Mohammed Ayub, who is an Indian Moslem and who, despite his racial characteristics and dark skin, gets along remarkably well with the other boys; of Abdul





INOCULATING A STUDENT AGAINST THE PLAGUE

Hamud Kedery and Jelal Ibrahim Urfali, whom we would classify in America as the heirs of multi-millionaires.

Permit me to select from my list two more Moslems—Abdra Razzak Ali Suleiman and El Jaber Ali Suleiman. These two brothers, ages eleven and thirteen respectively, were the last to be received in our school. They live in tents and belong to the wandering tribes of the desert. Their father is the head of a famous and powerful Arab tribe—the Dulaim tribe—who wander up and down along the Euphrates River and who occupy the lands bordering this river. Over one hundred thousand souls, not including slaves, belong to this tribe. They are divided into states and the head of all these states is the father whose two boys are now attending our school. The father is thus a Bedouin sheikh like Abraham was, who nearly four thousand years ago pitched his tents in this same

desert when he went forth from Ur of the Chaldees to go into the land of Canaan. The patriarch of Old Testament times wandered up along the Euphrates over the same territory over which another patriarch is wandering today.

This patriarch of modern times has entrusted his sons and heirs to us. One needs only an imagination to see what it all means. It means that the Christian ideals and teachings of our school will one day affect the whole tribe; it means that if we make good with these boys the sheikhs of the other powerful tribes will also entrust their sons to us and the levelling influences of Christianity will spread over the vast desert lying between Mesopotamia and Syria.

The other day I had a little time to myself during the study period. I asked that the Suleiman boys be sent to me. They came like a flash of lightning jumping down the steps like a gazelle—for Bedouin boys can do what city boys would not even dare think of doing. I taught them some words in their English primer, and as I did this I felt I was doing one of the finest pieces of missionary work that any man can do. I looked into the future far as human eyes could see, and as I did so tears came into my eyes. They wondered, I suppose, why I was wiping away tears, but it was something I could not explain to them: they would not understand. I had thoughts in regard to them and their people. Possibly one day I may reveal to them the thoughts that flashed through my mind—one day when they are older.

Baghdad, Iraq.

BOARD OF FOREIGN MISSIONS

COMPARATIVE RECEIPT FOR THE MONTH OF FEBRUARY

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$11,867.84	\$4,967.53	\$16,835.37	\$10,829.92	\$577.98	\$11,407.90		\$5,427.47
Ohio	4,891.89	3,892.40	8,784.29	5,118.35	1,154.61	6,272.96		2,511.33
Northwest	271.61	1,004.24	1,275.85	50.00	304.65	354.65		921.20
Pittsburgh	4,460.00	408.12	4,868.12	2,798.78	91.19	2,889.97		1,978.15
Potomac	4,197.21	964.14	5,161.35	4,036.58	450.03	4,486.61		674.74
Mid-West	2,013.68	448.42	2,462.10	951.45	208.86	1,190.31		1,271.79
German of East.	750.81	958.00	1,708.81	550.02	89.78	639.80		1,069.01
W. M. S. G. S.		2,614.61	2,614.61		10,358.35	10,358.35	\$7,743.74	
Miscellaneous		161.00	161.00		239.00	239.00	78.00	
Annuity Bonds		1,050.00	1,050.00		400.00	400.00		650.00
Total	\$28,453.04	\$16,468.46	\$44,921.50	\$24,365.10	\$13,874.45	\$38,239.55	\$7,821.74	\$14,503.69
					Net Decrease			\$6,681.95



## PAGES FROM A LETTER HOME

*By Rev. W. Carl Nugent*

I'VE spent more time in Sendai during the past month than in any previous two or three months since we came to Japan. The first and third trips were for meetings of the Joint Evangelistic Board, the second for Mission meeting, the second and third trips being lengthened by the necessity of visiting the dentist. Have mentioned the Evangelistic Board Meetings a number of times without giving you much idea what they are like. There are eight missionaries and eight Japanese pastors and teachers on the Board. Our present plan is to meet at the Sendai Mission Office on the second Tuesday of every month. Attendance at these meetings and the carrying on of the business of this Board is perhaps the most important, though by no means the most pleasant job we evangelistic missionaries have. This month, for instance, some of us wanted to change the date on account of our just having been in Sendai for Mission meeting and wanting to stay in our own fields a while to get something done in the way of evangelistic work. Plans were under way for the change and several of us had started preparations for evangelistic trips when word came that the Board meeting had to be on the second Tuesday as usual, so all other plans had to be abandoned for the meeting. That was the main reason why I had to give up entirely my hopes for the Minami Aizu trip on which I had my heart set. I have made the trip only once so far—ten days on bicycle and foot in the wildest mountain country I've ever seen, with Dr. Noss and Mr. Takaku (my faithful Japanese helper); have been unable to go since then on account of my health, but now having an extra fund of that commodity on hand, I was counting pretty heavily on doing the trip with Mr. Taguchi, whom you all know, and Mr. Saito, so it was no small disappointment.

But to return to the Board: In background and general atmosphere it is perhaps a great deal like the meetings of the Altoona Wholesale Grocery Company's directors. It's the business end of our

work, and the same kind of problems—lots and buildings, debts and budgets, employees old and new—have to be dealt with that most any board of directors is confronted with. Two big tables are placed together end to end and straight-backed chairs, none too comfortable, are placed around them ready to receive the members for a good seven hours' conference. Dr. Miller, the chairman, takes his place at the middle of one side where he has us all within easy reach. Opposite him sit Mr. Kriete and Mr. Ito, respectively the American and Japanese secretaries. Some of the rest of us, including Miss Lindsey, the Board's woman member, scatter most any place around the table, while Dr. Seiple and one or two of the Japanese members prefer the luxury of the comfortable willow arm-chairs in the background.

One of the important problems up during the last two meetings was that of a general change in the location of pastors—somewhat like the old game of "Fruit-basket Upset" that we used to play at home. The Church at A desires an exchange of pastors; so does the one at B; so does the one at C; the pastor at D is sick and needs a six months' rest. Pastor X has just returned to Japan from America and needs to be placed. The Board thrashes out the whole situation and finally proposes to send the A pastor to D, Pastor X to A, the B pastor to E, an important station where an extra pastor is needed, the pastor at F, where the work is a little too much for his declining strength, to B, and the pastor at C to F, a pastor from some other church to be called to C. A committee is called to consult the various pastors and churches concerned and obtain their consent if possible. If not the Board "gets another guess." I am a member of the committee on the B, C, E, F shuffle and our work was just about completed when someone threw a monkey wrench in the machinery, so it looks as if the whole proposition would have to go back to the Board for "another guess."

During those extra days in Sendai I took a couple afternoons off to do things with George Noss that we've long wanted to do. One of them was a bicycle trip to Arahama, a long and beautiful beach that faces toward HOME. On the way I took a tumble off my wheel into a little stream that waters the rice fields along the way; but not much minding that, we pressed on to Arahama where we were greeted by a bunch of ragged urchins—fifty or more of them—who acted as if they'd never seen the like of us before. Things really looked dark for that nice ocean bath we had planned, but then we thought of the two women (missionaries of another denomination living in Sendai) whom we had passed on the way, and patiently awaited their arrival. They came and the expected happened. We were so completely abandoned that we could walk along the beach to a safe and quiet place, and there we "dressed" for the bath. But the ladies didn't stay till we got through. We knew because far down along the beach we caught sight of the youngsters running as tight as they could come. So we "beat it" for our clothes and just got into them in time.

The other off afternoon and the evening thereto attached were spent in getting acquainted with a couple of the science teachers in the Sendai University, visiting the University observation station on top of a hill just outside the city, seeing the stars and planets through the six-inch lens telescope, and examining the big "earth-quake machines." I was, of course, most interested in the telescope, not having had a squint through one since astronomy class days at F. and M. This one was small in comparison, the one at F. and M. having an eleven-inch lens. Our first look was at Jupiter, which appeared only as a small glowing disc with a tiny bright dot (one of the planet's moons), near the circumference. We had a look also at the nebula in Andromeda and at the Pleiades, which was especially interesting because some astronomers, without very good grounds for the theory, believe that our sun, together with the

earth and all the other planets, is traveling at an immense rate around one of the stars in this group as a center. There were half a dozen or more seismographs with varying degrees of sensitivity, only the least sensitive of these having survived the big earthquake of two years ago and making a diagram of its motion—which diagram we saw. The Japanese call these instruments "jishin kikai"—"earthquake machines."

Last Monday I went to Odaka on the seacoast line and took part in a special evangelistic campaign, preaching about God's power as it is revealed in "thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained." (Psalm 8:3.) Ankeney San was there with his slide trombone and it certainly sounded fine. Next day we went to Taira, about three hours' ride southward where we had a meeting of the Fukushima Local Committee, one of the subcommittees of the Joint Evangelistic Board, to consider plans and estimates for the new Taira Church building. Tuesday evening I returned to Namie, a station just south of Odaka, where with Tsukada San, General Secretary of the Sendai *Shin Sei Kan* (Newspaper Evangelism Organization), and Mr. Naruse, pastor of Odaka Church, we held a meeting especially for inquirers, showing moving pictures of the Life of Christ. A similar meeting was planned for Utsushima Mura on Wednesday evening, but on account of the death of the mother of my faithful helper, Mr. Takaku, I had to return to Wakamatsu Wednesday evening. On the way I stopped at Iizaka, just in time to greet Mr. Sewo, the former pastor, on his way to Sendai with wife and family for a six months' rest; and to superintend a few preparations for the incoming of the new pastor, Mr. Owa, of Aomori. I reached home at ten-thirty Wednesday night and found Pearl and Marianna well and happy, though the latter, being asleep, was unable to speak for herself.

Wakamatsu, Japan.

## WOMAN'S ORGANIZATIONS

*Miss Carrie M. Kerschner*

*(Address at the Foreign Missions Conference of the Presbyterian and Reformed Churches)*

SOME one has said, "All history is mystery save when read in the glory of God." No source of information can ever equal in interest actual original records when we find them for ourselves. So it happens that a piece of flint, an arrowhead or fossil we find in our rambles makes to us much more real the picture of early days.

The story of the finding of "Ancient Footprints in the Grand Canyon" is fascinatingly described in a current magazine. A caretaker was clearing away rock from the lower end of the White Zigzag 1000 feet below the rim of the Grand Canyon. He found in some of the sandstone, smooth like-stones of a pavement, ancient footprints of man and beast. Today a portion of the Hermit Trail is bordered by slabs containing fossil footprints. A trailmaker one day paused in his work and leaning on his pick handle as he gazed on these evidences of early habitation, said: "It was sure feet that made them tracks, but its a long while since they passed this way." A party of travellers passing by saw in the dust on the same strata of sandstone along side of the ancient footprints some made that very morning by a wildcat. And as the ladders and stairways formed by the strata in the Canyon wall rose above them, one remarked: "Well it was the game to keep moving as fast as the wall was built." The early footprints represented a time of life that was making its way and meeting the difficulties of a changing world. But both were equally real. Here the two trails crossed.

The footprints of the women of today who are engaged in the missionary movement which President Coolidge has designated, "The one supremely necessary enterprise in the world," are crossing the indelible footprints made by the courageous women of fifty and more years ago, who, in spite of all difficulties which lay in their way launched the movement which numbers in the five communions represented here 688,000 souls.

As we of another generation find evidences of the efforts of the pioneer Christian women we begin to understand the desire which spurred them on and realize for ourselves, the joy, beauty and salvation which has come to souls of myriads of women and children the world over.

Local missionary societies were organized as early as 1817 but only about three decades have passed since women's societies began to operate effectively in these communions. Today we women represent only another stage in the procession of workers who have "played the game as fast as the stairway opened." We support the whole Church program but are organized for the purpose of saving especially the souls of women and children. This is accomplished through prayer, education and gifts. About 25% of the amount received for Foreign Missions is contributed through missionary societies. This is above the contributions given as church members. Should this continue or should the whole church membership support the whole church program?

The women who fifty years ago boldly stepped out on the path of the missionary enterprise did so with limited facilities for acquiring a knowledge of world needs. They organized in a simple way for their day and age. This generation has had more than twenty-five years of united study of Foreign Missions. Times are changing and so are organizations. Are we with our organization and compass of knowledge travelling toward a future with a clearer vision than did they, or, are we because of the complexity of our machinery in danger of forgetting the purpose for which we are organized and becoming only a money collecting agency?

Statistics prove that approximately only 41% of the women of the church are enrolled in this special work for women and children and annually many are lost to the work. How can these be



retained and the other 59% enlisted? This question seemed paramount in the minds of about twenty groups of women among whom an itinerary in the interest of organization and membership was recently made. The question, is the day of Woman's Missionary Societies passed or passing, was finally asked. This led to a survey of the five Communion here represented and resulted in these statistics, which are approximate:

Number of Congregations . . . . .	14,664
Number of Women Members in Churches . . . . .	1,680,000
Number of Missionary Societies . . . . .	9,974
Number of Young Women's Societies . . . . .	10,705
Number of Women in Societies . . . . .	688,000

A questionnaire sent to the Presidents of Woman's Boards and Societies here represented resulted in these answers:

1. The day of Woman's Missionary Societies is not passed or even passing.
2. Congregational Woman's Associations with Missionary Divisions or Committees are not giving women the same missionary education as they got through the Woman's Missionary Society and study classes promoted by them, although the same financial results may be obtained.
3. One president suggests a plan in which every woman on the church roll is a member of a Society which through "Groups" or "Circles" reaches every woman with the missionary message. Plan increases gifts, develops leadership and promotes missionary education. (Presbyterian in U. S.)

\* \* \*

The General Secretaries of Men's and Joint Boards give the following opinions:

1. Two replied that Woman's Missionary Societies are Essential, while one each said they are Absolutely Essential, Quite Essential, Very Essential.
2. No other method of organization could so successfully carry on the promotion of the enterprise.
3. No question as to the great desirability of organized work among women.

*Reasons Why Present Organizations Should Continue*

1. There is unmistakable evidence of their immeasurable value and helpfulness.
2. The fact that women do not have as yet a full part in the administration of the church either locally or nationally.
3. Present system of church organization justifies and demands an adequate chance for distinct expression. It affords an opportunity for support of missionary enterprise by prayer for educational promotion at home, for the thought and care of nothing less than missionary training, and for giving supplementary to that which the women give in the regular church contributions.
5. There are very distinctive aspects of work in foreign fields both in educational and in medical work and in specialized evangelism for women which justify and require care and thought on the part of women at home which will not be given except through efficient local Woman's Societies.

6. Growth of clubs and other woman's societies justify the organization of distinctive Woman's Missionary Societies.
7. Woman's Missionary Societies help to train women, men and children to see the needs of the world in a more sympathetic and convincing manner.
8. Progress of the work in foreign lands is due largely to prayers and offerings of women.

One Secretary raised the question whether there should be a separate society for women or an organization within a general organization embracing both men and women.

\* \* \*

In the light of these evidences that Woman's Missionary Societies are essential to the successful promotion of the missionary enterprise abroad and at home, in the face of the "outspoken indifference and apparent inertia" in congregations how can the interest of the present membership be sustained, the co-operation of the 4702 with no Woman's Missionary Society be obtained, and the 1,000,000 women not affiliated be enrolled? Surely not when Board Secre-

*(Continued on Page 192)*

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## WHEN YOU COME TO THE FOURTEENTH TRIENNIAL CONVENTION, MAY 26TH

To the Delegates:

Is the spirit of the Sesqui-Centennial in your hearts as you come to Philadelphia for the Fourteenth Triennial Convention of the Woman's Missionary Society of General Synod? Do you desire to follow the steps of progress which this the third largest city in the Union—"The Cradle of Liberty"—has made in 150 years? One of the channels which leads to understanding is through the history of the churches—those which still remain on their historic spots and those which have re-located with the changes in the communities. Of the former we

suggest a visit to Gloria Dei (Old Swedes) Church, founded in 1677 and erected in 1700 and to Christ Church, Second Street above Market, where "for nearly a century before Washington came, light and leading were found in every crisis."

While we are sight-seeing in the historic sections of Philadelphia we will stop on Race street below 4th and know that among the people who a century ago passed along the quiet and shaded streets, many were men and women who worshipped at First Reformed Church, Race and Fourth streets.

### OUR HOSTESS CHURCH—TRINITY REFORMED

THE history of our hostess congregation goes back and is connected with First Reformed Church at the time the Rev. Dr. J. H. A. Bomberger was its pastor. In the spring of 1860 an action was taken by the First Reformed Church "to organize a Sunday School in the Northeastern section of the city." Just

to mention 1860 makes us think of a disturbed and torn nation. This Sesqui-Centennial helps us to return to the troubles of the Revolution when the Independence of a nation was the stake: in 1860 the stake was the independence of a race. Our imagination refuses to be pushed into the background as we visual-

✠  
TRINITY  
REFORMED  
CHURCH,  
PHILADELPHIA



✠  
W. M. S. G. S.,  
MAY 26,  
1926



ize the meetings in connection with the organization of the new Sunday School. Men's minds were alive with interest over the visit to the United States of the first Japanese Embassy, the discovery of oil in western Pennsylvania, the nineteenth Presidential election, the *slave issue*. We know there must have been many discussions of passing events as plans were made to open the Sunday School in a building on Frankford avenue. After three years, 1863, the Sunday School was moved to Mechanics Hall. We do not know whether in those days the place was looked upon as a Colonial show place, but today we have high regard for the building. Many historic events are associated with it, but above everything else for us it epitomizes the esteem in which Colonial leaders held the labor-guild idea. In Mechanics Hall Trinity congregation was organized and its first pastor, Rev. D. E. Klopp, installed.

The second epoch in the history of Trinity Reformed Church began with the building of its first house of worship on Seventh street below Oxford, in 1869. About that time Dr. Bomberger resigned from the pastorate of First Reformed Church, to become the first president of Ursinus College. Among the early members of Trinity Church we find the names of many friends and supporters of Ursinus College. It is impossible to

think of Trinity Church or Ursinus College without calling to mind Dr. Klopp, Robert Patterson, Henry Housekeeper, H. A. Bibighaus and Trinity's second pastor, Rev. C. H. Coon. It seems evident that men and women with a vision wide enough to reach into the realm of religious education would administer well the affairs of a congregation. This they did. Gradually, however, the neighborhood changed. Trinity Church, like many others, had to choose between two courses—whether to serve the foreign population that had moved to its doors or move into a new location. Since the neighborhood was Hebrew it seemed wise to re-locate. Beautiful Trinity Church passed into the hands of a Hebrew congregation. This led to a new epoch in the life of the congregation.

Some years before the sale of the church, the Rev. Dr. J. M. S. Isenberg became the pastor. In 1912 the present church, N. E. Corner Broad and Venango streets, was dedicated. Since the re-location there has been rapid growth and development of the congregation. Delegates and visitors to the Triennial meeting will enjoy the comforts, conveniences and beauty of the modern church and see a large, progressive congregation and Sunday School at work.

The present pastor is Rev. Purd E. Deitz.

### IMPORTANT INFORMATION

All credentials of delegates and Life Members of the Woman's Missionary Society of General Synod should be sent to Mrs. B. B. Krammes, 14 Clinton Street, Tiffin, Ohio, by April 25th. All who desire entertainment should notify Mrs. F. C. Brunhouse, 4810 Morris Street, Germantown, Philadelphia, Pa., stating over which road they will arrive and they will be informed how best they may reach the church.

There will be a one and one half fare rate granted if we get 250 delegates. The first day on which tickets may be purchased will be May 22nd, and the last day for purchase is May 28th. Tickets will

be validated on Monday, May 31st, from 8.30 A. M. to 5.30 P. M., place to be announced later. Tickets are good to return up to and including June 7th. Each person purchasing ticket must ask for certificate at time and place of purchase. It would be advisable for delegates traveling by railroad to inquire for certificates a week or more before tickets are purchased. Agents in smaller towns may be obliged to send for certificates.

EMMA RUESS KRAMMES,  
*President.*

HILDEGARDE ALICE LEICH,  
*Corr. Secretary.*



## MOTHERS OF EVERYLAND

THE immediate importance of the subject lies in the truth of the expression that this is "The Age of the Child". In America, the British Isles and on the continent of Europe the systematic study of children's rights has created sentiment which recognizes the right of the child to have healthy parents; to have proper food and home surroundings; to be protected from exploitation. Child study has reached the stage where the school and welfare organizations are teaching cleanliness, health habits, preventive medicine, care of the sick, etc. The mission schools and other religious and social agencies have carried these ideas across the ocean into non-Christian lands. New ideals of living conditions are taking root in the pupils of mission schools. These new ideals mean nothing less than a breach between the old and new standards and a long struggle between age-old and new customs: between the mother and the child. No matter where we look in non-Christian countries the established order of life is breaking. It is as when the warm spring days break the ice dams and the broken cakes comes churning down the river.

Like the churning ice, tearing at the river-bank, is this breaking up of old customs. It will carry suffering and misunderstanding where the mothers are in bonds of superstition and ignorance.

Mary Schaffler Labaree in "The Child in the Midst" gives some pen pictures which show the attitudes of non-Christian mothers. Imagine the scene: A Mohammedan home in Persia. Some women with their children from another harem have come to spend the afternoon. During the tea-drinking and gossip a little boy—a mere baby—crawls up to attract his mother's attention, and not succeeding, slaps her with all his tiny might as she sits on the cushion on the floor. "Oh brave boy; oh splendid boy! Just see how he hits me when I do not listen to him!" The little boy is hugged, his wishes granted and he learns his first lesson on the inferiority of women, even his mother.

Again, let us imagine we are in China.

Instances like the following illustrations can be found in any city of that country. A young woman is about to become a mother, but she makes no preparation for the approaching event. If she prepares for the child's coming it will bring bad luck and the child will die. Another woman has just died in giving birth to a child. Because she died under these conditions, popular opinion consigns her to the lowest hell—the place reserved for the worst criminals. See another mother: she dresses her baby in a tiny wadded jacket, then another and another, saying, "It is five jackets cold today." He is wrapped and tied up until he is deprived of all power of motion.

Let us imagine we are in India, in the land of the pathetic child-mother and child-widow. Dr. Eric North has called the ignorance, poverty and vice of India "The Evil Trio." These evils have fastened themselves like a fungus growth on the hearts of India's mothers and are responsible for the perverted mother acts even to the act of throwing her child into the Ganges to appease the wrath of God.

Let us imagine we are in Central Africa. It is evening; the mother has returned from her day's work and is preparing supper. The father says, "A man in the next town has bought this baby as wife for his son. Being strong and fat and lusty, she has brought a good price." The seventeen-year-old mother turns away to hide her face and surreptitiously hugs her two children, thinking, "Anyway they are boys, they cannot be taken from me."

These ignorant and superstitious customs are the logical fruits of the non-Christian religions and lie at opposite poles from the Christian emphasis on education, sanitation, preventive medicine, etc. They will not be able to survive in countries where the children are in mission schools, growing into the Christian standards of life and thought. In these schools girls are being prepared for enlightened motherhood. But what of the mothers of the present?

We need not go to non-Christian

countries to find mothers entrenched by ignorance and superstition, to find that they are the most difficult of all classes to approach, to find that it requires an understanding of the distinctive attributes of motherhood to break through the reserve and diffidence with which they receive strange people and strange ideas. In mission lands the reserve is the greater because mothers believe in the inferiority of women, believe that women are destined to a life of submission and suppression. But superstition and ignorance cannot crush love and the desire to do what a mother thinks is good for her child. This desire for the child often becomes the door for the missionary's approach. Of all missionaries the missionary mother can best find the approach.

#### *The Missionary Mother*

No class of missionaries is prepared like the missionary mother to reach the mothers in mission lands. We have heard missionary mothers say, "When my children shall have grown up, I will be able to do some real missionary work. Now my time goes to the cares of my family." The missionary mother is doing what no one else can do. By *example*, she teaches the value of cleanliness, proper food, the value of education and the beauty of family life when

the mother's character and attainments are such as to win the love and respect of husband and children. On that basis mothers meet mothers.

In these changing times the missionary mother can often bridge the gap between the mother in the home and the daughter in the mission school. She can help her non-Christian neighbor to use the new and leave the older ways of doing things, she can lead her to see the ideal of all motherhood—the mother of Jesus.

#### *The Ideal for All Mothers*

When we remember that the false religions are impositions, that the customs which have sprung from them are artificial, it is not strange that the mother of the Christ should be recognized as the ideal for all mothers—the one mother after whom all classes pattern. When Christianity supplants non-Christian religions, education removes ignorance, openmindedness dispells prejudice, Mothers of Everyland will turn for inspiration to the ideal mother—the mother of our Savior. The gospel stories will become the texts for the unfolding truths, through which mothers will lose their fear and enter into the light of understanding through Jesus Christ.

F. R. L.

### MOTHERS IN JAPAN

ALL of you will agree with me, I am sure, that there is no more magic word in any language than the word, "Mother." What inexpressible thoughts come to our memories when we hear that word, or utter it—especially to us of older years and because of just such memories my heart goes out to the Japanese mother and to her trials and difficulties about many of which an American mother knows nothing. To say that the Japanese revere the name of "Mother" is putting it too mildly, for in all the twenty-three years of residence among them, nothing has impressed me more deeply than the fact of their regard for the mothers of their Nation, amounting

indeed to a real and genuine reverence, ever increasing as the mother becomes older. To illustrate by a personal experience, I will mention a banquet which I attended in Miyagi College two years ago. The banquet was given to the Faculty by the graduating classes. The guests were asked to look for their place cards but, when, after a careful search, I could find none with my name, I finally found a card marked thus:—"To the Mother of all the girls of Miyagi College." As I was the only mother present on this occasion, I concluded that this card must be meant for me. I was not only surprised but also touched by this unusual thoughtfulness from the Girls of our

College, and I felt happy to claim the honor they had given me by making me the mother of the five hundred girls of our College; and especially do I love them because they are the only daughters I can claim—my own two children being boys. The act mentioned above “set me thinking” of mothers in general and of Japanese mothers in particular, and a still more earnest desire came to me to try to do my full “bit” in helping at least the young women of our College to become Christians before they will become the mothers of the future.

As all of you know, woman in Japan takes second place to man. True, it is less so than in any other Oriental country, for she has more freedom than any of her Oriental sisters, but nevertheless, the fact that she takes second place remains. Although she is steadily acquiring more freedom and every year will show more of it—yet with few exceptions, she is contented to take second place, and that is the strangeness and perhaps the pity of it all. Where an American woman would desire freedom and even demand it, the Japanese woman is satisfied to take the same standing as did her woman ancestors of centuries ago.

From girlhood, she has been disciplined to strict obedience and respect to parents; she has been carefully trained to suppress her gloomy or disagreeable feelings, and to appear cheerful and sweet tempered. She is taught to be industrious, and at an early age she learns well the art of cooking, sewing and other housekeeping duties so that while still in her girlhood years, she assumes the calm dignity that is so characteristic of Japanese girls and women. Thus it is that when the duty of wife and mother comes to the Japanese girl, she is well prepared to meet that duty. Large families she may have to rear—yes, in many cases, far too large for the health of all concerned, but there is no complaining, and we may find much to emulate in the Japanese mother. I can truly say that I have never seen in the mothers of any other country, more contented, satisfying joy than among the mothers of Japan, over the tiny babe from its very

infancy through its childhood and youth. No matter how many in the family, the new-comer brings the same delight as though it were a novelty. Feasts are held in its honor and gifts arrive from relatives and friends. But Japanese mothers are happy not only over their own children, but over children in general, wherever they are and to whom ever they belong, and here is another beautiful experience that comes into the life of the missionary in Japan, who has children. The Japanese mother always has the warmest of welcomes for the children of missionaries, or of any other foreigner living in Japan, and such children find in her the best of friends and comrades. Nothing seems too much trouble for them if they can only succeed in making the child happy, and they seldom fail. This trait is often noticeable when we are traveling with children on the train. We soon see the Japanese woman breaking away from her natural reserve, and trying to say a kind word to the child, or giving it some tiny toy or offering it something to eat.

The Japanese mother in her own home is continually and unselfishly giving of herself to her children. Night and day the little ones are her constant care and thought. She is their willing slave, for they often are her only solace and relief from the drudgery of her standing. The husband is never expected to help in the care of the child unless he is indeed a “modern man” for even if he is at home and the mother would like to go out to shop or to some entertainment, she must with only few exceptions take the baby with her on her back, or stay at home.

In the daytime also, unless there are servants, she must stay at home to fulfil the requirements of Japanese law which insists upon someone being on the premises day and night. This precaution is to guard against fire and, although a wise law, one can easily understand how the Japanese mother because of it is, in a vast majority of cases, kept home “day in and day out.”

From the various facts and illustrations mentioned above, I think we must conclude that as far as the spirit is concerned, the *Japanese mother is mother*



"*par excellence.*" But how shall her status be raised? This change must of course begin before she has entered upon the duties of wife and mother. Many methods of improvements might be proposed but I will take this time to mention only two of the most effective remedies towards raising woman's status in Japan. These are Education and Christianity. I refer to a higher education than that of the Grade schools. This in the first place *postpones* marriage, and although the woman's higher education does not nearly reach that which the men get, yet it is enough to give the woman higher ideals and more freedom of thought, and already the age limit of marriage has been considerably raised.

The second remedy is Christianity. This will bring about the desired end; and especially for the mothers will it bring more relief from their drudgery; more true peace; more comfort in their trials and difficulties; more to look forward to.

And do you ask how we can make Christian mothers for Japan? Through Christian schools, and with the exception of a few such schools carried on by private individuals, the Christian schools of Japan are the Mission schools. We urge the girls in our schools to marry Christian men, and often we have striking instances where the girls assume independence of the old custom of "go-betweens" and declare they will marry Christians in spite of any other arrangement made by the parents. It is true also that Christian men are more and more seeking out Christian girls for their wives.

In closing, I would like to emphasize once more the fact that Christianity more than anything else can make better mothers for Japan because it can make happier mothers and more hopeful mothers. Therefore let us do all in our power to encourage the higher Christian education for women in Japan.

MRS. ALLEN K. FAUST

## MOTHERS IN CHINA

THE mission doctor was intent upon the case of her patient, who had given birth to a son, when her attention was diverted by the appearance, at the door, of an old woman smoking a pipe.

"Who is that woman?" the doctor asked of a nearby servant.

"She is the baby's mother", was the reply.

The doctor was new in medical work in China, and not yet familiar with the customs of its people, so, thinking there must be some mistake, she repeated her question, "I mean the woman at the door. Who is she?"

"She is the baby's mother," repeated the servant. The doctor learned later that the old woman in question was the first, or principal wife, of the baby's father; while the patient was one of several taken later. As principal wife, the older woman could claim the child as her own, in fact her will was law, by virtue of her position, and all the lesser wives, as well as the children, were under her rule.

The only wife of a husband is not in a much better position, so far as directing the destinies of her offspring is concerned. Should her husband die, the male members of his family are the guardians of the children.

When Chinese mothers have had opportunity, they have proven their capability to raise noble sons. Of the mother of Mencius, one of the greatest of the Chinese sages, is told the story that she moved their home on several occasions, when she feared the environment would not have a good influence on her son, locating finally next door to a school.

The first mother mentioned in this article was fortunate in being allowed the services of a mission doctor, for even yet, in some parts of the country, the midwife proving inadequate, the mother waits in agony, while the father and grandfather-in-law, uncles and great uncles-in-law—in short, all male members of the husband's family clan, decide whether or not it is proper to call in the doctor from a mission hospital. It is

safe to presume that the lives of more than a few mothers and babies have been needlessly sacrificed because of superstition and slavish adherence to custom, and many, many more lives are lost because there is no mission doctor within hundreds of miles.

In America, at the present time, the

government is co-operating with the medical profession in an effort to reduce maternity and infant mortality, by providing proper care for mothers. What a contrast with the lack of care in China! What a cause for gratitude from our American mothers, and what a field of opportunity! A. KATHERINE ZIERDT

### THE PERFECT PAL

**T**HOUGH kindest friends have blessed  
my days,  
And often brightened weary ways,  
The pal that merits highest praise  
Is Mother!

No other understands so well,  
One scarcely needs a grief to tell—  
So ready every fear to quell  
Is Mother!

And who rejoices in our joy?  
Who understands each girl and boy?  
The perfect pal—with no alloy—  
My Mother!

With daily cares from morn to eve,  
She still finds time her aid to give—  
The truest pal, we all believe,  
Is Mother!

MRS. C. C. BOST.

### EASTER AT THE WINNEBAGO INDIAN SCHOOL

**T**HE morning is still dark, but in the east, faint streaks of light and all around the voices of the early birds pre-  
sage the coming of the day. Already, while it is yet dark, most of the Indian children are up and about. One after another, groups of Christian white folks from the neighborhood arrive. It is Easter morning, April 4th, and the second Sunrise Service held in the community is to take place at the Indian School.

It is a wonderful experience for these copper-colored children, and they are all in reverent expectation. They are ready for a great message; and what a great morning for the greatest message ever heralded!

In a little while the sun will rise. The crowd gathers upon the high banks of the Black River. White folks mingle freely with the Indian children. Today of all days, there can be no respect for color or person. The Light of Easter day is for all. And so, with bared heads and uplifted faces, they all stand, gazing toward the eastern hills.

Suddenly the heavens seem to open; the sun breaks forth and the last lingering darkness disappears. What a symbol of the risen Christ! "Christ, the Lord, is risen today. Alleluja!" "Low in the

grave He lay—Death cannot hold his prey, Jesus, my Savior; He tore the bars away, Jesus, my Lord." The Sun of Righteousness has arisen. "While we were yet without strength, Christ died for the ungodly." "But now is Christ risen from the dead and become the first fruits of them that slept." "I know that my Redeemer liveth, and so, I know, I too shall live." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This was the wonderful message of that wonderful dawn. When the last of the early morning congregation had departed, every person present knew he had felt the power of that message, so simple and yet so satisfying. Again and again that day and days after, these glorious words were repeated and brought to mind. First again at the breakfast table, gay with the first flowers of the awakening spring and the many colored Easter eggs, so generously provided by friends of the Indian children. In the Sunday School, in the morning and afternoon hours of worship at the school and at the Reformed Church of Neillville. And again at the Lord's Table, of which every one of the Christian Indian boys and girls partook.





STAFF OF WINNEBAGO INDIAN SCHOOL, NEILLSVILLE, WISCONSIN

From left to right: John Winnischick, Farm Hand; Anna Mathes, General Supervisor and Seamstress; Lillian Glenzer, Intermediate Teacher; Cilla Kippenhan, Upper Grades Teacher; Emma Trachsel, Primary Teacher; Marie Gander, Girls' Supervisor; Lydia Jasmann, Boys' Supervisor; Jacob Stucki, Jr., Handy Man; Benj. Stucki, Superintendent.

And now, what is the result? The Lord has promised "My word shall not return unto me void." He has kept His promise. The Indian children are gladly receiving the Word. Again, a number have been won from a life of darkness and doubt to a life of hope and faith in

their risen Lord. Is it worth while? Just to see the new light in their faces is an answer all sufficient. Shall we give up now? The great King answers for us, "Yet there is room." And what, my brothers and sisters, what will we do?

BENJAMIN STUCKI, *Supt.*

#### NOTES FROM BETHEL REFORMED COMMUNITY CENTER

THE Intermediate Christian Endeavor Society was awarded three of the banners offered by the South Branch Philadelphia Christian Endeavor at two of the recent Endeavor rallies.

\* \* \*

Twenty-five hundred people passed in and out of the Community Center during January, attending the public worship, the Sunday School, week-day classes, Endeavor meetings, etc. Six hundred attended the sewing classes taught by Misses Mary R. LaRose and Myrtle V. Bly. These teachers also gave seventy-one piano lessons.

\* \* \*

The teachers in the Community Center minister not only to Hebrews in the community, but to Italians, Hungarians,

Poles, Russians, Cubans and colored folks. It is heartening to see all these peoples praising God together.

\* \* \*

The Superintendent, Rev. E. S. Kleinginna, tells the following experience: "Recently an English Jew, who, on account of disability, is in a home for the aged, played, 'Nearer, My God, to Thee' and 'Safe in the Arms of Jesus' on his violin. He reads his New Testament and loves to talk over the things of God as they are revealed in His word." Supt. Kleinginna also tells this contact: "While speaking to a father and son last week, the father voiced his unbelief, but the son showed special interest and received a New Testament and some tracts which he promised to read."



## LIFE

**H**OW loud life speaks in silent forest aisles!  
 Millions of green leaves breathe on every tree.  
 While roots draw food from out the fertile earth  
 That one more crop of seeds may drop into  
 The soil and grow in coming years to make  
 Another tree as straight and tall, as graceful  
 And strong as is the sturdy parent tree  
 Whose stately beauty now my eye entrances.  
 The dainty little flowers that bloom in spring  
 Among the last year's leaves upon the ground  
 Are each a revelation of the life  
 The great Creator breathed into His great  
 Creation. E'en the dead, decaying trunks  
 Of forest giants, long since fallen to earth,  
 Are fostering the life of many insects,  
 Of lichens and of mosses. Bird life throbs  
 In every tree, in every shrub and covert,  
 Bird songs are filled with life and love and joy  
 Of mating, hatching and of feeding young  
 That in their turn will bring new life to breathe  
 Each in the image of the parent songster.

All living things fulfill in simple gladness  
 Their God-appointed round of being, bringing  
 New life into the world as old life dies,  
 And giving willingly their all that these  
 Lives throbbing with vitality may be  
 Brought forth to fill the earth with beauty and  
 With joy. So in the realm material  
 Self-sacrifice and love are the foundation.  
 Life cannot be without these glorious twain  
 But in the realm of God's great kingdom we  
 Are loath to give our inmost self to bring  
 New Life and love into the hearts of others.  
 A glorious passion fills the parent bird,  
 The human mother gives her all for children  
 So when new lives are born into the kingdom  
 Of God, like passion and like suffering  
 Must fill some soul that loves the soul new born.

Oh, Jesus Christ, my Saviour, fill my heart  
 With a great passion for the souls of others;  
 Oh, let me pray and love and suffer that  
 Into Thy kingdom they may come as children  
 And grow to glorious man or womanhood  
 As flaming witnesses in this old world  
 To Thee and all that Thou hast done for us.

## PEOPLE AND EVENTS

GERTRUDE LEWIS, of Akron, Ohio, has a Guild record for attendance which we believe is extraordinary. She was present at the organization meeting of the Guild in the Wooster Avenue Reformed Church, Akron, Ohio, Rev. H. B. Diefenbach, Pastor, five years ago last January. During the five years she has attended every meeting and has been very active in its work. The leader never needs to wonder whether Gertrude will be there or not nor does a message have to be sent to remind her of the meeting.

\* \* \*

In the ever-changing status of American life we wonder to whom the term "Privileged Class" refers. Are the 20,000 girls in factory or other employment who belong to the National Industrial Assembly of that class? Representatives of those 20,000 girls will meet in Milwaukee, Wis., April 21-27. Among the topics for discussion will be a study of laws that affect women and children in industry and education. Miss Gertrude M. Lees, of Dayton, Ohio, is the chairman.

\* \* \*

Mrs. Margarete Strack Fischer, formerly of Indianapolis, Indiana, contributor in this issue of the poem entitled, "Life," is regaining her health in the high altitudes of Colorado. A few years ago Mrs. Fischer wrote a number of stories and episodes for the programs of the Woman's Missionary Society. She will be especially remembered as the author of the pageant "Tribute of the Nations." The past few years Mrs. Fischer has been devoting all of her attention to regaining her health, but we are happy to announce that she is able to again write for the Woman's Missionary Society.

\* \* \*

Mrs. Irene A. Anewalt has been appointed to represent our denomination on the General Committee of Gingling College.

\* \* \*

Up to the present, the Protestant portion of Christianity has had no publication to correspond or compare to the great Catholic Encyclopedia. It is therefore



MISS GERTRUDE LEWIS

with pleasure that we receive the announcement of the early publication of *The American Encyclopedia of Christianity*. The publication was heartily endorsed at a recent meeting of the Administrative Committee of the Council of Women for Home Missions.

\* \* \*

Miss Laura S. Parker, Supervisor of Farm and Cannery Migrant Work, will organize the work on the Western coast, particularly in the Hood River Section of Oregon, during the summer instead of Miss Louise Shields, as announced in the March issue.

\* \* \*

The second Law Enforcement Conference, April 11-13, Washington, D. C., bids fair to be another epoch marking event in the great undertaking to which some women have committed themselves. Your editor served on the *Church and Law Enforcement Commission* of which Mrs. Fred. S. Bennett was the chairman. The resolutions, as prepared by the commission, will form the basis for discus-

sion on that portion of the program. The preparations for the convention bring to our mind Kipling's couplet—and we regret that he is speaking of an American when he says: "Who makes the law he flouts, and flouts the law he makes."

\* \* \*

Miss Alma Iske, former Secretary of G. M. G., is located at Shenchow, Hunan, China. She is associated with Miss Minerva Weil assisting her in details of the Bible School work, teaching gymnasium classes, playing the organ, etc. Each morning she studies the Chinese language.

\* \* \*

That the missionaries who annually are remembered with a W. M. S. Prayer Calendar appreciate them is evidenced by some of their words of appreciation. Mrs. Carl Nugent writes: "In 1925 the Calendar rose to such a degree of prominence that a sheet of it is safely tucked away in my treasure trove. Last summer while we were at Lake Nojiri we asked Rev. Mr. Nace to baptize our little baby girl. We had a lovely little service in our own tiny cottage, in the presence of our most intimate friends and the prayer Mr. Nace used was the August Prayer in the Prayer Calendar. It could not have been more fitting to the occasion. By the time we come home on our first furlough Marianna will be able to thank you for sending it out."

"The Calendars are unusually attractive." (Mary Hoffheins).

From China come these words about the 1926 Calendar. "I think the Calendar is instructive and inspiring and the prayers are very good ones—especially was I impressed with the one for March." (Dr. Ankeney).

"Knowing as I do about the work connected with these Calendars, I appreciate them more than otherwise. I think it has a lovely cover and like the general make up." (Alma Iske).

"The Prayer Calendar is quite different in nature and contents from the last two years, but very nice." (Mildred Bailey.)

\* \* \*

The Y. W. C. A. Bi-ennial Convention, held in Milwaukee, April 21-27, is one of the great events of the world. Its work extends into forty-eight countries, its findings and recommendations will have a bearing upon the lives of 556,000 girls and women.

\* \* \*

Two New York women, well-known in church work, have recently under the Methodist Episcopal Church been licensed to preach. They are Miss Elizabeth Wilson, who spent many years as a missionary in India, and Miss Clarissa H. Spencer, who is at present conducting a country-wide research on the place of women in the church. Since 1920 when the Methodist Episcopal Church authorized ordination for women, 60 women have taken their first ordination.

## THE MONTHLY QUIZ

- 1—*What denomination grants licensure to women?*
- 2—*Who among our Secretaries is returning to China?*
- 3—*What historic building is connected with the organization of Trinity Reformed Church, Philadelphia? What is our special interest in Trinity Church?*
- 4—*A contributor speaks of "Outward-bound Men;" where was the first one found?*
- 5—*Name a Reformed girl who is a missionary in India.*
- 6—*We have the account of what early-morning Easter service?*
- 7—*What was Morrison's reply to the question "You really expect to make an impression on the idolatry of the great Chinese Empire?"*
- 8—*Who sent this message: "Send us a communion service, it will be wanted?"*
- 9—*What two maids are spoken of in "A Senorita of the South?"*
- 10—*What does Kipling say when he speaks of the American and the laws he makes?*



## "MISSIONARY PERSONALITIES"

IN choosing the subject "Missionary Personalities" and preparing the material for the general outline, the committee aimed to indicate the continuity of the missionary message from early Bible times to the present and to show that the term includes missionaries and those who provide the means and opportunities to send missionaries. We suggest that different parts be assigned to different persons.—*Editor.*

## BIBLICAL

The title of our Foreign Mission Day Service for 1926—"Outward Bound"—and the Editorial in the *Messenger* under the same heading leads to meditation on the characters revealed in the Bible and we study them anew from the missionary view-point.

It is in Ur of the Chaldees that we find the first of these "outward bound" men. He was obedient to the heavenly vision and left home and kindred to help form a new and a better nation. The going out of Abram from Ur to the land of Canaan was an epoch in the history of the world. The growth of the new nation founded by him, developed, down through the centuries, many characters worthy of study. Jacob, Joseph, the sojourn in Egypt, and the bitter travail of enslaved people. Then it is we find Moses "outward bound" leading the people of his nation from captivity to Canaan.

Brave souls, those early types, blazing

a way in which untold millions were to travel. Their history of their vision and their faith has been a tower of strength to all who are outward bound on the voyage of Faith.

When Christ gave the command—"Go ye into all the world," His disciples were quick to respond. Some in the homeland—others to distant places—but wherever they were, the spirit of the commission "Go ye" was being fulfilled. It remained for St. Paul on his *outward bound* journeys by sea, and by his inspired letters sent out, to give to the western world a knowledge of Christ.

Thus we learn that the mission of the Church of Christ has been from the beginning to send out the Light. We are His messengers. Some portion of the work is given each of us to do. Let us work while it is day.

## MODERN

From the days of Christ's command there has been no time when the gospel was not being carried to someone, but with William Carey's going to India a new era of missions began. Carey and Morrison are the pioneers in the Modern Era of Missions. Carey in India; Morrison in China.

INDIA—Modern Protestant missions in India date from 1793 when William Carey landed in Calcutta. Carey believed that every Indian needed individual salvation from sin and a deep and personal Christian experience. This conviction took him to India and gave force to all his service there. His great work in Bible translation, publication, preaching and teaching demonstrate this.

But few personalities in history can surpass the influence of this one-time cobbler. Over a hundred years ago, Carey was studying the natural history of India, laying out experimental gardens, importing all sorts of vegetable, flower and fruit seeds, introducing scythes, sickles, plow-wheels and other conveniences, advocating good cattle, and founding "The Agricultural and Horticultural Society in India." He manufactured indigo, made printing type, devised new methods of paper manufacture, started



THE TIGRIS RIVER THAT FLOWED THROUGH UR. THE STRANGE LOOKING CRAFT ARE CALLED "GOOFAS"

the first newspaper and erected the first steam-engine in India.

Such was the breadth of conception of the Christian task of one who could write to his son, who had just entered missionary service in India: "Should you, after many years' labor, be instrumental in the conversion of only one soul, it would be worth the work of a whole life."

*"Building with India"*—Fleming.

CHINA—Robert Morrison, born in 1782, twenty-one years after Carey, was like Carey of humble parentage. Like Carey, he was apprenticed to a craft allied to that of a shoemaker; like him, he developed in his boyhood a passion for hard study and study of languages; like Carey, he worked at his bench with an open book before him; like him, he offered himself in his youth whole-heartedly for missionary service.

Simple, straightforward, touching is Morrison's boyish pledge, "Jesus, I have given myself to Thy service. . . . I learn from Thy word that it is Thy holy pleasure that the Gospel should be preached in all the world. . . . My desire is to engage where laborers are most wanted."

The ship owner, who, himself, prepared his passage-papers, commented cynically, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?"

"No, sir," replied the young man, briefly, "I expect God will."

Morrison spent seven years at the gates of Canton before he baptized his first convert. After thirty-five years of labor, he registered six converts. Before he died, he remarked "After 100 years of mission work, if there are 100 genuine converts in this land, it will be nothing less than a miracle."

According to Robert Morrison, therefore, and few men have earned a better right to an opinion, the 366,524 converts in the year 1920, represent a phenomenally magnificent harvest.

When Robert Morrison was prevented from direct evangelistic work, by the opposition of the authorities, he turned to Bible translation. Through his Bible, he is responsible for much that has transpired up to the present time. It has been a herculean task, as China's dialects are

many and difficult, but it has been well performed.

*"Wonders of Missions,"* Mason.

*"The Business of Missions,"* Patton.

JAPAN—Of the group of pioneer missionaries who settled in Japan in 1859, Bishop Williams, James Hepburn, Samuel R. Brown and Guido F. Verbeck are named as distinctly representative.

These missionaries of the first period, worked under mighty difficulties, the chief being the rooted suspicion of them, among the ruling and privileged classes. Their lives were constantly menaced. Bitter hostility met them on every side. Their labors were confined to a few open ports; they had no prestige, no credentials, no native helpers, no Japanese literature of any kind.

From a Japanese newspaper, published thirty years later in Tokyo, the following is quoted: "Brown, Hepburn, Verbeck—these are three names which shall ever be remembered in connection with Japan's new civilization. They were young men of twenty-five or thereabout when they, together, rode into the harbor of Nagasaki in 1859. The first said he would teach; the second, he would heal; and the third, that he would preach. All three, by their silent labors, have left Japan better than they found it."

*"Wonders of Missions,"* Mason.

AFRICA—In the year 1816, Robert Moffat, a Scotch lad of twenty years, sailed for Cape Town. To him was given power to leave a lasting mark upon certain of the wild tribes of Africa; to give them a language; to bring to them consciousness of a heart, a brain, a hope of heaven, a Saviour from sin and uncleanness; to interpret for them the vague notions of their spirits towards godliness and God—in brief, to humanize them.

For more than half a century he lived in tropical Africa, meeting mortal dangers and distresses in such degree and with such courage, that hostile savages declared, "These men must have ten lives, since they are so fearless of death." Robert Moffat's term of service was fifty-three years, with but two furloughs in England.

Before even one person expressed faith

in Christ, Mary Moffat, his wife, had written to friends in England, "Send us a Communion Service, it will be wanted." On the day before the first company of converts were to partake of their first communion, a box, containing the silver service for the Supper, reached Kuruman.

*"Wonders of Missions"*—Mason.

NORTH AMERICA—Notable names and events stand out in the history of the dealings of the white man with the red. They shine brightly through the gloom of war and treachery, broken treaties, denominational strife, and human frailty which have so often made the Indian doubt the sincerity of the white man's religious professions.

While Roger Williams was perhaps the first, John Eliot was the great pioneer Indian missionary. His translations of the Bible and other books were great factors in the early conversion and civilization of the New England Indians. The first great native convert was Samson Occom, and the first Indian church was organized at Natick, Mass., in 1660. No Indians remain of the tribe in whose language John Eliot's Bible was written. The Sioux are, today, the only tribe who have the entire Bible in their own language.

*"The Red Man in the United States"*

—Lindquist.

SOUTH AMERICA—In the first quarter of the seventeenth century, the Dutch undertook to establish themselves in the northeastern part of Brazil. Strictly speaking, the ministers of the Reformed Church of Holland, brought out by the Dutch settlers, did little beyond undertaking the spiritual care of the Dutch colonists.

The Moravians did something among the aborigines in Dutch Guiana. Their Indian missions began in September, 1738, when John Gättner and Christopher Dühne landed at New Amsterdam, at the mouth of the river, Berbice. They proceeded about seventy miles inland and commenced a mission among the Arawaks, and, by 1748, forty-one Indians had been baptized.

Henry Martyn, the celebrated missionary to India, had some association with the work of enlightenment in South America. On his way to the East, he touched the coast of Brazil and remained a short time in Bahia. Here he observed conditions and commented: "Crosses there are in abundance, but when shall the doctrines of the cross be held up?"

*"South America"*—Neely.

#### TODAY—DENOMINATIONAL AND INTERDENOMINATIONAL

The phenomenal rise of missionary endeavors in the 19th century taxed the initiative of Mission Boards to keep pace with the challenging fields. To tell the truth the fields opened faster than the Church was willing to man them. The problems involved in this rapid development of missionary openings brought about the idea of co-operation in the home base. Surveys and allotments became necessary so as to prevent overlapping and to provide for unoccupied territory. We have come to express this doing-together by the term interdenominational. Even this term has become complex, but we wish to consider briefly the interdenominational channels through which our Woman's Mission Boards operate.

In Home Missions we have the Council of Women for Home Missions. This is composed of representatives from twenty Women's Mission Boards with the National Young Woman's Christian Association, Woman's Christian Temperance Union, the Student Fellowship for Christian Life Service consulting members. Mrs. John S. Ferguson is the President.

The Federation of Woman's Boards of Foreign Missions is the channel through which the Women's Boards carry forward specific pieces of work on the Foreign Field. Mrs. E. H. Silverthorn is the President. To many of the OUTLOOK OF MISSIONS readers, Mrs. Silverthorn will be known as one of the authors of "On Earth Peace," as well as a teacher of mission study classes at Chautauqua and other Summer Schools of Missions.



## MRS. ANNETTA H. WINTER WILL RETURN TO CHINA

Filling vacancies is one of the unpleasant tasks of the W. M. S. G. S. This year the difficulty is occasioned by the decision of Mrs. Annetta H. Winter to return to China in August to become a teacher in the Ziemer Memorial Girls' School, Yochow.

As Secretary of Mission Bands and Girls' Missionary Guilds Mrs. Winter met with signal success. The number of Guilds organized and the development in the status of the Guild work has been

quite remarkable. We regret to have Mrs. Winter lay down this work. Her qualifications included a W. M. S. background inherited through her mother's long association with the work, several years residence in China and the rare talent for hard and continuous work. She carries to her new position the appreciation and love of her co-workers and the hundreds of Guild girls who have learned to know her. Mrs. Winter takes her son Richard with her to China.

## FROM THE LAND OF THE GANGES RIVER

MISS MARGUERITE FISHER, of Philadelphia, who has kept in close touch with the work of Miss Emma M. Schweigert, missionary to India, is sharing a portion of a recent letter from Miss Schweigert with OUTLOOK OF MISSION readers. Miss Schweigert is a graduate of Ursinus College, a member of Calvary Reformed Church, Philadelphia, Rev. F. H. Fisher, pastor, a missionary under the Presbyterian Foreign Mission Board. Miss Schweigert's five-year term at Woodstock College, Mussoorie, India, will be completed in December of this year. The excerpt from one of her letters follows: "How I wish you and all the folks might come over to see wonderful old India. The fields truly are white with the harvest. India is looking to Christ today as never before.

"My work here at Woodstock does not have the romance of that of the Plains. We are a school for training Christian

leaders, and as such we are an important part of the missionary movement. After all the greatest privilege is to *live* Christ. It does not matter so much where we are as what we are.

"At least six nationalities are represented in our school. In a sense we are living Internationalism in our hill-top school. It is when you live with the 'other fellow' that you get to understand him. We cannot have world peace until we get respect, sympathy and understanding for other folks. This cannot be a beautiful theory, it must be a wonderful reality. I wish more folks could come to the East and learn what she has to teach. So many who do come fail to get her real message.

"The past four years have been the richest years of my life. I want so much to share all I can with folks at home. Pray for us and write whenever you can."

## NEW WOMAN'S MISSIONARY SOCIETIES

A word of hearty welcome to the following:

JUNIATA CLASSIS, Mann's Choice, 47 members, Mrs. D. J. Ely, President; Grace, Altoona, 40 members, Mrs. J. E. Stewart, President.

WESTMORELAND CLASSIS, St. John's, Johnstown, Pa. Mrs. Weller Walter, President, 32 members.

NORTHWEST OHIO CLASSIS, Findlay, Ohio, Mrs. J. C. Hochstettler, President, and St. John's, Albion, Ohio, Mrs. Charles Kiplinger, President.

CENTRAL OHIO CLASSIS, Waldo, Ohio, reorganized—Mrs. Bertha Selanders, President, Mt. Zion, Basil Charge, Mrs. Eva Zellers, President.

"Study to show yourselves approved unto God, workmen who need not be ashamed."

## Literature Chat

CARRIE M. KERSCHNER

“A talent shortage” in a certain baseball team for the coming season is heralded in big type in a morning newspaper. A similar shortage of talent in missionary societies is sometimes reported. The baseball manager is seeking out new players and new methods of developing players. The development of the Home Missionary Base lies largely in the hands of the members of the missionary societies. Are YOU doing YOUR share?

In presenting the program for May assign the different parts as they appear in this issue of the OUTLOOK, using as many women as possible. Be sure to write to the Boards of Home and Foreign Missions for data regarding the personnel of the Boards at an early date.

### UNITED DAY OF PRAYER SERVICE IN GOSHEN

THE Annual Day of Prayer for Missions was observed by the Goshen, Indiana, Missionary Federation, February 19. This was the first time this day had been observed in a united service. With the exception of the W. M. S. of First Reformed and one or two other societies it had never been observed at all. Feeling that an opportunity for a beautiful fellowship service was being lost, this year the W. M. S. of the First Reformed Church overtured the Federation to keep the Day of Prayer this year in union service and invited the Federation to meet in the First Reformed Church. Both overture and invitation were acted

The names of the members of the Boards appear on the back cover page of the OUTLOOK OF MISSIONS.

Thank Offering Boxes for W. M. S., G. M. G. and Mission Band are available. If you do not have your supply, order them at once from the addresses given below.

There is still time to study the Latin-American books; consult the February OUTLOOK for names of books and prices.

“Pen Pictures,” biographical sketches of 16 of our missionaries, should be widely used. Price 25 cents. “Parliamentary Usage” for Officers sells for \$1.00. Primary and Junior Missionary Stories, by Applegarth, are as popular as ever and cost only \$1.75.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman’s Missionary Society, 9 Remmele Block, Tiffin, Ohio.

on favorably. The Federation officers and Mrs. J. F. Hawk arranged the program; ten woman’s Missionary societies were represented on the program.

Those present, feeling that the service was so helpful and inspirational and the attendance so encouraging, agreed to keep this day every year. Definite action will be taken at the annual business meeting of the Federation.

The First Reformed Church women are happy in the knowledge that they inaugurated this union service in our beautiful Maple City.

MRS. J. F. HAWK, *Reporter.*

### 1-2-3-4-5-6 NEW GUILDS

Smoketown Reformed Church, Navarre, O., 5 members.

St. Paul’s Church, St. Mary’s, O., 10 members.

First Church, Delaware, O.

St. Paul’s Church, Greenville, O., 15 members.

Christ Church, Bethlehem, Pa., 12 members.

First Church, Gary, Ind., 10 members.

The Mission Band Secretary is glad to report a reorganized Mission Band in Trinity Church, Shenandoah, Pa., and a new Mission Band in First Church, Lima, Ohio.

# Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

## LOOKING AHEAD WITH LATIN AMERICA

### A SENORITA OF THE SOUTH

IN the October issue of the *Missionary Review of the World Rev.* Mr. J. L. Hart, of Temuco, Chile, tells an interesting experience in "How God is Working in Latin-America." One of the faithful Christians of an Argentine city was a little maid, who told her mistress of an interesting lecture to be presented that evening by a man from the United States. So enthusiastically did she speak of the lecture, that her mistress went and heard the gospel sermon, for that is what it proved to be.

Early the next morning Mr. Hart, who was staying with the native pastor, was wakened by a summons from the lady, who immediately said, "I know that you think I am crazy, but I could not sleep all night. Please help me."

The questions began—answered from the Bible. At noon the evangelist asked her if she did not want to speak to God. As she reached for her beads, he said, "Not that way. Open your heart and talk with God." As she rose from her knees, her face radiant with joy, she exclaimed, "Now I know that Jesus saves."

A Latin American woman won by a sermon to which she had been invited by a little maid! Doesn't it remind you of the maid-servant of Naaman's wife (2 Kings 5) who also brought help to that home in Syria long ago? Are you Guild girls being "Maids of the Lord" as was the Israelite maid and the little Latin-American maid? Don't forget to invite people to the church services and to the meetings of the various organizations. Tell the "Good News."

### TURNING THE PAGES

The contents of this issue make us think of Mother's day. Most of the articles are meant for the May program

of the Woman's Missionary Society. The subject of the program is Mothers and Missions. We regret that occasionally articles scheduled in the Program Outline for a certain month must be held over for lack of space until the following month. In arranging the program it is well to bear this fact in mind.

The April OUTLOOK OF MISSIONS is a herald for the Triennial Convention of the Woman's Missionary Society of General Synod.

### A BIT OF CHEER

"COME in and have a cup of tea and a piece of cake." Oh, the joy, strength and comfort that flow into the heart of the new single missionary as "the mother of them all" gives the invitation! Who can know the heart-aches eased, the troubles forgotten, the new strength acquired over that cup of tea and few moments of chatting together? Blessed is she who sends out the teacher, nurse, doctor and evangelist zealous for work again.

"She's only a missionary's wife!" Only—but that means taking care of a household, teaching her children (for every missionary mother must become the school teacher for her children), helping in women's meetings and perhaps in some of the class rooms, besides making her home a haven for the lonely ones of the Mission. Shall we continue to say *only*?

Words fail us to speak of the courage, self-sacrifice, joy of service and constant love for the people among whom they are laboring, that are typical of Christ's ambassadors to lands across the sea. Today to the people whom they serve, they must also be able to say, "You must increase, but we must decrease."

Shall we pay tribute to them all—missionaries old and young, men and women and children by helping them through our prayers?

Oh God, wilt Thou bless all who have gone forth in Thy name to tell of Thee. Give them health and strength, courage for all tasks and greater love for all mankind. Do Thou pour out Thy spirit into their hearts, that their lives may be patterned after Thine and Thy love express.

A. H. W.



# The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

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## A PROGRAM OF WORSHIP FOR MISSION BANDS

Opening.

Call to Worship: (Sung softly)

"O come and let us worship,  
O come and let us worship,  
O come and let us worship,  
God, the Lord."

Leader—How shall we come into God's house?

Children—"Enter into his gates with thanksgiving and into His courts with praise."

Leader—From whom does every good gift come?

Children—"Every good gift and every perfect gift is from above, coming down from the Father."

Leader—How do we know that our Heavenly Father loves us?

Children—"For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Leader—How do we know that Jesus loves children?

Children—"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

"But when Jesus saw it, He was much displeased, and said unto them, 'Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

"And He took them up in his arms, put His hands upon them, and blessed them."

Song—

"I think when I read that sweet story of old,

When Jesus was here among men,  
How He called little children as lambs  
to His fold,

I should like to have been with them  
then.

I wish that His hands had been placed  
on my head,

That His arms had been thrown around  
me,

And that I might have seen His kind  
looks when He said,

Let the little ones come unto me."

Sentence Prayers, closing with—

"Jesus, friend of little children,  
Be a friend to me;  
Take my hand and ever keep me  
Close to Thee.

Teach me how to grow in goodness  
Daily as I grow;

Thou hast been a child and surely  
Thou dost know."

Closing Prayer—

"For all the good things which this day  
has brought us,

We bring our thanks to Thee, dear  
Heavenly Father,

Now as we say good-by, go with us on  
our way,

And always with us stay." Amen.

When children are able to read, the responses may be marked in their Bibles before beginning the service, so that they may be quickly found, but if the service is used week after week, they will be memorized without difficulty.

MRS. HARRY N. BASSLER,  
*Sec. of Mission Bands,*  
*W. M. S. Pittsburgh Synod.*

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## WOMAN'S ORGANIZATIONS

(Continued from Page 174)

taries are admonished to present "only a general missionary address with no reference at all to woman's work." It *can* be done when ministers are convinced that Woman's Missionary Societies are a distinct asset to their entire church program. In the meantime we continue to build on the strata of endeavor which the pioneer Christian women began and move forward as the "stairs are opened" relying on the promise of the Master that He will be with us.

## BOOK REVIEWS

*The Quest for God in China.* By F. W. S. O'Neill. Published by George H. Doran Co., 244 Madison Avenue, New York. Pages 264. Price \$2.50.

Students at home as well as workers going abroad are becoming more and more aware of the importance of a sympathetic knowledge of religions. From what sources shall they obtain this desired information? And here comes a most scholarly and helpful volume to enlighten the reader's mind with regard to Chinese faiths, ancient and modern. The author, having spent twenty-eight years in China, has written out of a large experience. Being an Irishman, he has much natural charm and fluency and paints his pictures with pure pigments. His style is very delightful. He has studied the ancient religions, thoughts and traditions with a keenly cultured mind and given to missionary literature a very fine piece of work. Naturally in this generation in China the wide-awake and intelligent youth are harking back to find out about their own ancient times. Taoism, Quietism, Confucianism and Buddhism are having a revival. In this book one can gain a knowledge of all these, the attitude of new China to them and an idea of what may come in the future.

*Little Children of Mission Lands.* By Mary Entwistle. Published by George H. Doran Co., New York. Price \$1.50.

Stories about small folks are always interesting to parents and children, and it is certainly true that clime and race do not prevent the fascination that ever attends child-life. These tales are well done, and are adapted for teaching, in a very pleasing way, facts from missionary experiences in many faraway parts of the world.

*The Unfinished Task of Foreign Missions.* By Robert E. Speer. Published by Fleming H. Revell Company, New York. 348 pages. Price \$2.75.

When someone of unquestioned authority writes of "the unfinished task" those who have true zeal for missions must feel the reality of the statement, and a renewed impetus for being about the Master's work. Just what the task is and how best to pursue it are vital questions. Dr. Speer has recently gone into the foreign fields in a very thorough and thoughtful manner, and upon his completion of these journeys he gave to the students of the Union Theological Seminary of Richmond, Virginia, the lectures that comprise this volume. Fortunate indeed the students who could hear these clear and informing words, and fortunate the readers who will thoughtfully consider, as they enjoy the book. In a brief preface the author

himself says: "There are two current views of foreign missions from which these lectures are intended to be a dissent; first, that the enterprise of foreign missions is immune from criticism or change, and, second, that it has fulfilled its course and come to its end. It is maintained here that the work of foreign missions is not yet done, but that it must be done with a surer purpose and a richer hope." The reader cannot escape the inspiration of this purpose and hope.

*The Task in Japan.* By August Karl Reischaur. Published by Fleming H. Revell Company, New York. 230 pages. Price \$1.50.

No one could write with more authority on this subject than the author of this book. His opportunities and experiences have been adequate. He has been for over twenty years an able teacher and an intelligent student in Japan. Many are deeply interested in puzzling questions concerning future plans and prospects for missionary work in this field. They will find this book very clear and helpful. This is another work which aids one in the increasingly popular study of native religions, and perhaps nowhere else can one get a better résumé of the great religions of the East, as well as a knowledge of the status of Christianity there.

*The Christ of the Indian Road.* By B. Stanley Jones. Published by The Abingdon Press, New York. Price \$1.00.

Oftentimes there comes along a small book which much outvalues many larger volumes. This is one of the precious ones in missionary and inspiring literature. Giving just enough of his own remarkable experience to create a real interest in his personality and work, the author then carries the reader into the most impressive descriptions of the workings of Christ upon the soul of India. The Road is very real, and one can follow the very footsteps of the missionary, carrying the messages of the Master. The volume is small enough to accompany the reader anywhere and contains material for thought and meditation for many days and long journeying.

*Who Shall Command Thy Heart?* By Thomas Hall Shastid. Published by George Wahr, Publisher to the University of Michigan, Ann Arbor, Michigan. Price, \$2.00.

A story of modern business, politics, love and other interesting matters. The author has written a book which is very direct and unusual, and one which will appeal to many readers, who will find that it contains valuable lessons for living.

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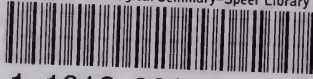
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